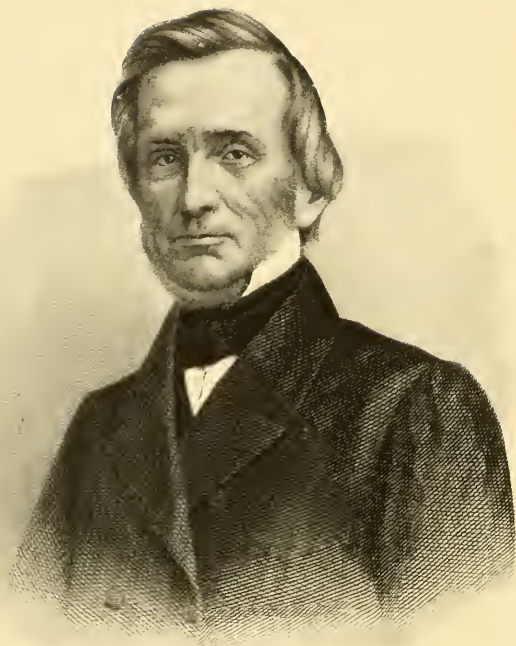




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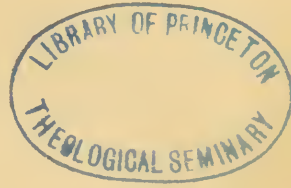
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HISTORY OF EDUCATION

IN

NEW JERSEY.

BY

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Chapter I.

EARLY EDUCATION IN NEW JERSEY.

The first impulses which education received in the State of New Jersey came from several distinct sources, corresponding to the different streams of immigration which flowed into her territory. The earliest of these streams was the Dutch, who overflowed from Manhattan Island into the neighboring lands west of the Hudson River. The second was the immigration which came from New England and settled the region along the Passaic River and westward. A third consisted of the English and Scotch, who in large numbers entered at Perth Amboy and spread over the central portion of the State. And finally there were the Friends, who, following the fortunes of William Penn, came in large numbers and settled the southern and western portions of the State. All these elements of the early population of New Jersey, differing widely from each other in motives and characteristics, had yet this one mark in common—that they came to their new home with a firm conviction of the value and importance of education.

Few of these early immigrants were themselves illiterate, and they all held in just regard those provinces in the New World where they might enjoy, or might freely create for themselves, facilities for the education of their children. An unusual proportion of them possessed what was then termed a liberal education, and had come hither with convictions on the subject of religious liberty and the rights of self-government which were not in accord with the ruling powers at home.

NOTE BY THE COMPILER.—I desire to make grateful acknowledgments in connection with this work to Mr. George A. Plimpton, of New York City, who put at my disposal his collection of old text-books, and who prepared for me the valuable contribution which will be found in the fifth chapter. I have been so fortunate as to interest in the subject of my volume Dr. David Cole, of Yonkers, N. Y., and Dr. John Bodine Thompson, of Trenton, N. J., who were both active in the movements which led to the reforms in public education in New Jersey during the middle years of the century. At my request each of these busy men has furnished a valuable contribution concerning his experience in this stirring period. To the persons who have prepared sketches of the several educational institutions of the State I desire here to express my warmest thanks—to Dr. John De Witt, for his historical sketch of Princeton University; to Dr. David D. Demarest, for his sketch of Rutgers College; to President Henry Morton, for his sketch of the Stevens Institute of Technology; to Dr. Edward T. Corwin, for his sketch of the New Brunswick Theological Seminary of the Reformed (Dutch) Church in America, and to Rev. J. H. Dulles, for his sketch of the Princeton Theological Seminary of the Presbyterian Church.

I. DUTCH SETTLEMENTS.

The Hollanders who settled Manhattan Island pushed across the Hudson¹ and formed settlements at Bergen, Communipaw, Hoboken, etc. At all their little communities, without doubt, they established schools as well as churches, as they are known to have done at New Amsterdam. The Collegiate Church School, which still maintains a prosperous existence in New York, was founded by the Dutch in 1633 in connection with the church which they had brought with them. And so in the Dutch communities on the west side of the Hudson wherever there was a church established there was sure to be a little school where the children could be taught at least the rudiments of education. If the church was too poor to employ a separate teacher, then the pastor himself officiated as schoolmaster, and deemed his time well employed in training up the little men and maidens of his charge so that they could read and understand the Holy Scriptures and the catechism of the church.

In Dunshee's History of the School of the Collegiate Reformed Church of New York City we find quoted the resolution adopted by the synod of Dort. and which represents the attitude of the Holland Church toward education, both at home and abroad. In part it is as follows:

Schools in which the young shall be properly instructed in the principles of Christian doctrine shall be instituted not only in cities, but also in towns and country places where heretofore none has existed. The Christian magistracy shall be requested that all well-qualified persons may be employed and enabled to devote themselves to the service; and especially that the children of the poor may be gratuitously instructed and not be excluded from the benefit of the schools. * * * The schoolmasters shall instruct their scholars, according to their age and capacity, at least two days in the week, not only causing them to commit to memory, but also by instilling into their minds an acquaintance with the truths of the catechism.

It is plain that the Dutch tried to establish in the New World the institutions which had long been the pride of their own land at home. In 1647 Director Stuyvesant writes to the Classis of Amsterdam "for a pious, well-qualified, and diligent schoolmaster." "Nothing," he adds, "is of greater importance than the right early instruction of youth."

In 1664 we find an ordinance passed by the city of New Amsterdam, as follows:

Whereas it is highly necessary and of great consequence that the youth from their childhood be well instructed in reading, writing, and arithmetick, and principally in the principles and fundaments of the Christian religion, in conformity to the lesson of that wise king, Solomon, "Learn the youth the first principles, and as he grows old he shall not deviate from it."

Then the ordinance directs the stated catechising of the children each week.²

¹ It may be said, in justification of my use of the Dutch attitude toward education in New Amsterdam as illustrative of education in eastern New Jersey, that until the cession to the English, in 1664, the Dutch province of New Netherlands was understood to include what afterwards became New Jersey. The same general policy in reference to education was pursued in the one part of the province as in the other.

² Dunshee p. 30.

Even at that early period many of the inhabitants desired a Latin school, for the better education of their children. A petition was sent for such a school to the West India Company in 1658. The petitioners represent that in the present circumstances they are compelled to send their children to the schools of New England in order to obtain for them adequate advantages. They ask that a competent person be sent out to open such a school. Accordingly Dr. Alexander Carolus Curtius was dispatched and began a Latin school for the petitioners in New Amsterdam. But he was not successful in his venture; he failed in the matter of discipline, and returned to Holland. Rev. Egidius Luyck, who had come over with Director Stuyvesant as the tutor of his children, undertook to supply the place. His effort was entirely satisfactory, and under him the school rose to great distinction, and scholars came to it from Virginia, Fort Orange, and Delaware.¹

The adjoining Dutch settlements in New Jersey were not forgotten or neglected in respect to their schools. The village of Bergen,² opposite New Amsterdam, which was then a part of the New Netherlands, had a school as early as 1661 or 1662.³ In a petition to the director-general and council the sheriff and magistrates of the village of Bergen set forth that Engelbert Steenhuisen had contracted to keep a school for their village and to serve as church clerk (*voorleser*); but that owing to the quartering of a soldier upon him and the laying of a tax upon certain property owned by him he had resigned his school and his clerkship. They therefore ask that the said Steenhuisen be compelled to fulfill his contract. It is a comfort to learn that the recalcitrant Steenhuisen was held to his contract.

Again, at a council meeting held in 1673 the sheriff and magistrates of the town of Bergen presented a petition "requesting that the inhabitants of all the settlements dependent on them, of what religious persuasion soever they may be, shall be bound to pay their share toward the support of the precentor and schoolmaster." It was so ordered by the council. But it appears that this ordinance did not have its anticipated effect; for in 1674 we find the sheriff and magistrates complaining "that some of the inhabitants of the dependent hamlets, in disparagement of the previous order of the governor-general and council, obstinately refuse to pay their quota to support the precentor and schoolmaster." Whereupon the previous order was reaffirmed and the sheriff ordered "to proceed to immediate execution against all unwilling debtors."⁴ Dr. Pratt quotes some further complaints and explanations

¹ Dunshee, p. 33.

² Bergen is supposed to have been settled about 1658.

³ In 1664 Governor Philip Carteret granted to Bergen a charter, among other things authorizing the freeholders to maintain a church and a school; and a tract of land was given on the following condition: "For the minister, and the keeping of a free school for the education of youth, as they shall think fit, which land, being once laid out, is not to be alienated, but to remain and continue forever, from one incumbent to another, free from paying of any rent or any other rate or taxes whatsoever." (Dr. B. C. Taylor's *History of Church of Bergen*, p. 56.)

⁴ Pratt's *Annals of Education in New York*, p. 60.

concerning this dispute; but it was finally settled that the dependent hamlets should pay their share of the school tax. He then remarks:

The foregoing action on the part of the governor and council seems to have fully settled and confirmed the policy of the Dutch administration in regard to free public schools supported solely by taxation, and which but for the reconquest by the English might perhaps have continued without interruption to this day.¹

The schools of that day in the several towns and hamlets of the New Netherlands were mainly of the same pattern. The school day began at 8 o'clock in the morning and continued to 11, and in the afternoon began at 1 o'clock and lasted till 4. The school was maintained for nine months, beginning in September and lasting till June. The subjects taught in the schools were reading, writing, and spelling. Arithmetic was taught at the discretion of the teacher; that is, it was to be taught when the advancement of the children warranted it.

The Dutch had established a settlement on the Delaware River at a place which they called New Amstel, where the city of Newcastle now stands. The Delaware River was then by the Hollanders called the South River, in distinction from the Hudson, which they called the North River. We have a letter from Evert Pietersen to the director and council of the New Netherlands:

In Fort Amstel, on the South River, N. N. [New Netherlands], August 10, 1655.
* * * We arrived here on the 25th of April. I find twenty families, mostly Swedes, not more than five or six families belonging to our nation. I already begin to keep school, and twenty-five children, etc.

But this settlement of the Dutch did not thrive, and we hear little more of it, especially as the Dutch provinces in America in 1664 were transferred to the English.

Wickersham, in his *History of Education in Pennsylvania*, quotes William Penn as saying that at the time of his arrival in the country, there were churches at Christina, Tinicum, Wécaco, and Newcastle. The church at Christina was built within the walls of the fort soon after the settlement of the place by Minuet. Rev. Reorus Torkillus was the first minister and probably entered on his ministerial work in 1640. Governor Printz built a handsome frame church on the Tinicum Island, which was dedicated to divine service in September 1646. Rev. John Comparins, who had come to America with Printz as "government chaplain," to watch over the Swedish congregation, was the first pastor and discharged the duties of the post for six years.

Mr. Wickersham explains further, what pertains as well to the east as to the west side of the Delaware:

What has been said of churches and clergymen has a very close relation to education in a secular sense. The churches no doubt served the place of schoolhouses in the early days, and the clergymen, so far as they were able, filled the double office of preacher and teacher. Two hundred years ago churches and schools were generally under one control in Sweden, Holland, and other European countries, and the

¹ Pratt's *Annals of Education*, p. 61.

schoolmaster was nearly always the minister's assistant, reading for him, leading the singing, visiting the sick, and in his absence taking the vacant place at the sacred desk. These customs were brought to America, and it may safely be said that as far as the early settlers on the Delaware had churches they had schools, and so far as they had ministers they had schoolmasters. The regular clergymen taught the children of their congregations to read, or saw that it was done, if for no other reason than to enable them to receive the required instruction in the catechism.¹ And so Pietersen, Evertsen, Hadde, Bengsten, and Springer, already mentioned as clerks, readers, and comforters of the sick, and no doubt others occupying a similar position, were in all probability schoolmasters. Pietersen we know was a schoolmaster, and the others named performed precisely the same official duties with respect to the church.

II. THE NEW ENGLANDERS.

The first organized immigration of New Englanders into New Jersey took place in 1665, when a colony made up in Long Island settled what became the city of Elizabeth and the country surrounding. Nearly all the members of this colony were originally from New England, having settled temporarily in Long Island. Most of them were intimate friends and co-religionists, and carried with them into New Jersey the customs and institutions of their earlier home. A considerable portion of the colony also came with Governor Carteret from the island of Jersey, and were mostly of French origin. Their names differing from their pure English neighbors revealed the difference in their pedigree. This colony prospered from the very beginning. It was called Elizabethtown in honor of Lady Elizabeth Carteret, the wife of Sir George Carteret. Governor Philip Carteret himself became one of the regular burgesses, and established his capital in the new town. Several adjoining towns grew out of this prosperous venture, such as Rahway, Piscataway, Woodbridge, etc. There was, therefore, here a substantial element of New England stock, which gave a decided trend to the history of the State.

We have some memoranda concerning education at Woodbridge which Mr. Joseph W. Dally has gathered up for us in his history of the town (1873). The charter of Woodbridge (1669) mentions land to be set apart for education, viz, 100 acres, of which 88 acres were to be upland, and 12 acres swamp meadow. The town came near losing this valuable grant of land by the settlers occupying it, but, after a struggle, it was regained. The first teacher was James Fullerton. In 1689 the

¹The following is a record, taken from the court at Upland, March 12, 1678, showing the existence of schools and teachers at that early date:

"Edward Draughton, Plt, Dunck Williams Deft. The Plt. demands of this Deft. 200 gilders for teaching this deft's children to read one yeare. The Co^{rt} haveing the debates of both parties as alsoe y^e attestation of y^e witnesses, Doe grant Judgment agst y^e def^t for 200 gilders wth y^e costs."

It is not probable that Draughton had charge of a school; more likely he was one of a class of schoolmasters who taught the children of private persons in their own homes. He was to teach the children to read in the Bible; no other book is named.—Wickersham, p. 17.

town voted that he "shall be entertained in this town as schoolmaster, and be encouraged by such as see cause to employ him." He probably taught the school till 1691. John Browne, of Amboy, was the next teacher. "It [the town] passed (1694) by a vote that John Browne, of Amboy, should have twenty-four pounds a yeare allowed him for keeping a free school in this town this next yeare." Strawberry Hill school-house was probably built in 1701. Before that time the school was kept in the church. In 1711 George Ewbanks began teaching.¹

In 1666 another very important and influential immigration into New Jersey took place. The settlers came from Milford and Branford—towns in the colonies which now compose the State of Connecticut. They had become restive under the political disabilities with which they had been loaded in their old colonies. They sought for some home where liberty of conscience, as well as opportunities for successful wordly industry, might be open to them. They sent, therefore, messengers, first to the governor of the New Netherlands and afterwards to the governor of New Jersey, to ascertain on what terms they might obtain a suitable place of settlement. The time was only a little subsequent to the grant in 1664 by Charles II of England to his brother the Duke of York of the lands now embraced in the States of New York and New Jersey. The Duke of York had transferred to Lord John Berkeley and Sir George Carteret the New Jersey portion of this grant.

They, on acquiring title to this territory, for the purpose of attracting immigrants immediately issued a document entitled, "The Concessions and Agreement of the Lords Proprietors of Nova Cæsarea or New Jersey, to and with all and every of the Adventurers and all such as shall settle and plant there." This most important document guaranteed liberty of conscience to all settlers and the right to choose an assembly for the enactment of suitable laws. Besides this assembly chosen by the people, the administration was in the hands of a governor to be appointed by the lords proprietors and a council chosen by him. The governor first appointed was Philip Carteret, a relative of the proprietor, Sir George.

Negotiations were at once opened with the restive families at Milford. These ended in an agreement that a company should emigrate from Milford to a point on the Passaic River, where the city of Newark now stands. This point was occupied in May, 1666.

Another colony came almost immediately from Branford and Guilford, and settled in Newark alongside their old neighbors from Milford. A document representing the agreement between these two companies is still preserved in the town records of Newark. Of the forty-one signers of this agreement on behalf of the Milford settlers, only four

¹ Mr. Dally gives some instances of queer spelling in the old records of the town, thus: Vendue spelled "vandew;" disbursed, "disbusted" to him; lands held, "lands hell by them."

were unable to write their own names; and of the twenty-three Branford and Guilford signers, only one makes his mark. This trivial circumstance shows the general prevalence of education among these early New England settlers.

This agreement contains provisions that in this "town upon Passaick River, in the province of New Jersey," none shall be admitted freemen or free burgesses "but such planters as are members of some or other of the Congregational churches. Nor shall any but such be chosen to any magistracy, or to carry on any part of said civil judicature, or as deputies or assistants to have power to vote in establishing laws, and making or repealing them, or to any chief military trust or office. Nor shall any but such church members have any vote in any such election; though all others, admitted to be planters, have right to their proper inheritance, and do and shall enjoy all other civil liberties and privileges, according to all laws, orders, grants, which are or hereafter shall be made for this town." Such provisions must be interpreted as the mutual and voluntary agreement of men who had joined together in founding a town for themselves and for those who might voluntarily thereafter join themselves to them. These conditions were not, however, adapted to a large and general society free to all who might desire to enter. And so the original puritanical features of Newark's first constitution were gradually dropped and she became effectually liberalized.

It may well be supposed that a community so generally educated and so familiar with the advantages of education did not neglect to provide educational advantages for their children. Even without schools the children of every family, as had been the case in their old New England homes, would be taught reading, writing, and arithmetic. The church which they had brought with them laid upon all the parents the duty of teaching their children, so that they could read the Holy Scriptures and commit to memory the catechism.

In 1671 it is recorded that a pauper of the town was admitted a freeholder on condition that he learn to read and write, so that he shall be able to set his name to the fundamental agreement which all freemen were required to sign. And in 1676, only ten years after the first settlement, John Catlin was appointed a schoolmaster under a contract to "do his faithful, honest, and true endeavor to teach the children or servants of those as have subscribed, the reading and writing of English, and also arithmetick, if they desire it; as much as they are capable to learn and he capable to teach them, within the compass of this year."

III. SCOTCH, SCOTCH-IRISH, AND ENGLISH SETTLERS.

A third important element in the early population of New Jersey were the immigrants from England, Scotland, and Ireland. These came in large numbers, especially from Scotland. Sir George Carteret, one

of the original grantees of the province, was himself a Scotchman, and used his utmost endeavors to induce a large immigration into his province.

In his discourse on Rev. Dr. Dickinson, the first president of the College of New Jersey, Professor Cameron says:

Before the end of the seventeenth century 200,000 Scotch and Scotch-Irish had immigrated into this land. Three-fourths of those who formed our presbyteries in 1705 et seq. were from beyond the sea; about one-fourth from New England.

And again he very appropriately observes:

The Scotch inherited their love of learning from the days of the Reformation; for their Book of Discipline adopted by their first general assembly at its meeting in 1561 stated, "That it was imperatively necessary that there should be a school in every parish for the instruction of youth in the principles of religion, grammar, and the Latin tongue." "And it was farther proposed that a college should be erected in every notable town, in which logic and rhetoric should be taught, along with the learned languages."

Richard S. Field, in an address printed in the Collections of the New Jersey Historical Society, says:

There is no portion of our ancestors of whom we may feel more justly proud than of those who came hither from Scotland. They were for the most part of a class superior to the Dutch and English emigrants. Grahame, himself a Scotchman, and the author of by far the best colonial history of the United States, observes that, "a great many inhabitants of Scotland emigrated to East Jersey and enriched American society with a valuable accession of virtue refined by adversity and of piety invigorated by patriotism." Many of them were men of property, of family, and of education. The more wealthy were usually accompanied by a numerous retinue of servants and dependents.¹

The same convictions about education were brought by the immigrants into the New World. They were not the ignorant and thriftless overflow of congested cities who sought new homes in New Jersey. They were the young, enterprising, intelligent, and God-fearing folk who went abroad to better their condition and secure for themselves a purer atmosphere of liberty. They took with them their religious institutions, since without these the New World would have been no home. Hence central New Jersey and parts of Pennsylvania became imbued with a large Presbyterian element.

Education was scarcely less essential to these hardy immigrants than religion. They followed the example of their native land and their native church in providing for the education of their children. Each family saw to it that the little ones were taught the rudiments of learning. Even without schools, and when the children were too young to be sent to school, they were taught by their mothers and older sisters to read and write. So that in such a community, where the adults were themselves intelligent and educated, it was impossible that the children should grow up ignorant. In all the church organizations it was the custom and the authorized method of administering the affairs of the congregation to have a school for the better training of the

¹ Collections of the New Jersey Historical Society, Vol. III, p. 86.

young. Of course the main end aimed at in all these church schools was to learn to read the Holy Scriptures and to be able to commit to memory the catechism of the church. The clergymen were often, in these early times, themselves the teachers in the schools connected with their churches. And for this purpose the Presbyterian clergymen of the central regions of New Jersey, being mostly from the best parts of Scotland and Ireland, were especially well adapted.

Occasionally we learn of some sentiments averse to the prevailing enlightenment and liberality in the colonies. But these sentiments were generally held, not by the actual colonists, but by some of the narrow and bigoted rulers who were sent over to them. Thus, in 1671, we have it on record that Sir William Berkeley, then governor of Virginia, wrote home:

I thank God there are no free schools¹ and printing; and I hope we shall not have these in a hundred years.²

But this pious sentiment of the governor did not prevent the chartering in 1692—only twenty years thereafter—of William and Mary College at Williamsburg, which not only bears the names of the royal occupants of the throne, but which they endowed with land and revenue. And again, somewhat later, when Lord Cornbury was sent out as the governor of New Jersey, the elaborate instructions with which he was dispatched by Queen Anne contained the following passage:

Forasmuch as great inconvenience may arise by the liberty of printing in our said province, you [the governor] are to provide by all necessary orders that no person keep any press for printing, nor that any book, pamphlet, or other matters whatsoever, be printed without your special leave and license first obtained.³

These obstacles to progress in the colony were, however, of indifferent effect and were soon swept away by the advancing waves of civilization and intelligence. The quality of the early settlers was too solid and substantial to be overthrown by such incidental circumstances.

IV. THE FRIENDS IN WEST JERSEY.

The remaining important element in the early colonization of New Jersey was the Friends. The same movements which brought Quakers to Pennsylvania landed them in considerable numbers on the

¹ It has been pointed out that by the term "free schools," as used in this passage, Sir William does not mean what we would mean by the same term; but probably such so-called public schools as Eton, Harrow, Rugby, Winchester, etc., in England.

² As cited by Dr. Cameron in his address on President Dickinson.

³ One of Lord Cornbury's instructions was as follows: "And whereas we are willing to recommend unto the said company [the Royal African Company] that the said province may have a constant and sufficient supply of merchantable negroes at a moderate rate, in money or commodities, so you are to take special care that payment be duly made and within a competent time, according to the agreement. * * * And you are to take care that there be no trading from our said province to any place in Africa within the charter of the Royal African Company otherwise than prescribed by an act of Parliament entitled 'An act to settle the trade of Africa.'"

opposite side of the Delaware River. Persecution drove them out of Massachusetts and made England and Scotland an uneasy home for them. They came, therefore, to provinces in the New World, where their personal rights would be respected and where their principles of toleration would have an opportunity to expand and develop themselves. To show in what numbers they came to America, it may be stated that in 1700 the Friends in England and Wales were estimated at 66,000; in 1760 the Friends in America numbered about 50,000.¹

The first Quakers who settled in New Jersey appeared in Shrewsbury in 1670, where they held their first monthly meeting, and where a meeting house was built in 1672. A further advance in Quaker colonization took place in 1673, when Lord Berkeley sold to John Fenwick and Edward Byllinge, two English Quakers, the province of West New Jersey, which was divided from East New Jersey by a line starting from Little Egg Harbor and running to a specified point on the Delaware River. West New Jersey was divided between Fenwick, who had one-tenth, and Byllinge, who received the remaining nine-tenths. Finally Fenwick leased his tenth to Eldridge and Warner, and Byllinge assigned his nine-tenths to William Penn and his associates.

Fenwick sailed from London in 1675 with a small company of Quakers. They ascended the Delaware River and into a creek now called the Salem Creek. Here they formed a settlement, to which they gave the scriptural name of Salem. This was the first permanent settlement by Englishmen in West New Jersey. Some difficulties arose between Fenwick and the proprietors, and for a time much bad blood was manifested; but, finally Penn who was a man of peace and withal a man of enterprise, got his colony into a satisfactory condition.

The most noteworthy event in the settlement of West New Jersey by the Quakers was the publication by the proprietors of the conditions on which settlers would be received into the province. It is termed "The concessions and agreements of the proprietors, freeholders, and inhabitants of the province of West New Jersey, in America." This instrument was in advance of all other fundamental documents which had been evolved in the government of the New World. It will be found at large in Leaming and Spicer and deserves the study of every patriotic citizen.

It was published in 1676 and declared that no man had power over men's consciences in religious matters; that no person within the province shall ever be called into question as to his religious opinions; that every person shall be entitled to a trial by jury; that no person, except in criminal and treasonable cases, shall be arrested or imprisoned until a personal summons shall have been served upon him and time given him to answer; that no person shall be imprisoned for debt if he have not the means of paying; that all proceedings of courts shall be public; and, finally, that every person inhabiting this province shall be free

¹ The American Church History Series; Friends. Vol. XII.

from oppression and slavery. Then it was solemnly announced that the rights and privileges in this document granted were inalienable and unalterable. The executive authority was placed in the hands of commissioners, at first appointed by the proprietors, but afterwards to be elected by the inhabitants. These commissioners were to govern the province in accordance with the concessions and agreements.

The legislative authority of the province was placed in the hands of a general assembly, composed of members elected yearly by the people. Each member was to receive a shilling a day for his services. The fundamental law also provided that all lands taken for settlement must be bought from the Indians, and that in case any difficulty arose between white settlers and Indians the trial should be before a jury of six whites and six Indians. No power in this document was reserved for the proprietors, but the ultimate authority in all cases was committed to the people.

Under this liberal plan of settlement the immigration into West New Jersey proceeded apace. In 1677 a very considerable number—about 400—mostly Quakers, came over from England and settled on lands along the east bank of the Delaware. More followed in succeeding years, and the counties along the river rapidly filled up. No portion of the country prospered at this time more than the province of West New Jersey.¹ And the people were of the most industrious and intelligent description, and brought with them their attachment to their religion and the earnest wish to have their children educated. Hence, at every central town we find not only the Quaker meetinghouse, but the school attached to it, which was to them scarcely less important.

Thomas Budd was one of the most earnest and intelligent of the Quaker leaders. We have a book published by him in 1685 with the following title: "Good Order Established | in | Pennsylvania & New Jersey | in | America | Being a true Account of the Country; | With its Produce and Commodities there made | * * * | By Thomas Budd. | Printed in the Year 1685."

The following extract will show his advanced ideas on the subject of education:

1. Now, it might be well if a law were made by the governours and general assemblies of Pennsylvania and New Jersey, that all persons inhabiting the said Provinces to put their children seven years to the publick school, or longer, if the parents please.

2. That schools be provided in all towns and cities, and persons of known honesty, skill, and understanding be yearly chosen by the governour and general assembly, to teach and instruct boys and girls in all the most useful arts and sciences, that they in their useful capacities may be capable to read and to write true English and Latine and other useful speeches and languages, and fair writing, arithmetick, and

¹Of the first Friends who came to Pennsylvania Proud says: "The generality of the early Quaker settlers were not ranked among the rich and great, yet many had valuable estates, were of good families and education, and mostly sober, industrious, and substantial people, of low or moderate fortunes, but of universal good reputation and character."—Wickersham, *Education in Pennsylvania*, p. 25.

book-keeping; and the boys to be taught and instructed in some mystery or trade, as the making of mathematical instruments, joynerie, turnery, the making of clocks and watches, weaving, shoe making, or any other useful trade or mystery that the school is capable of teaching; and the girls to be taught and instructed in spinning of flax and wool, and knitting of gloves and stockings, sewing, and making of all sorts of needle-work, and the making of straw-work, as hats, baskets, etc., or any other useful art or mystery that the school is capable of teaching.

3. That the scholars be kept in the morning two hours at reading, writing, book-keeping, etc., and other two hours at the work in that art, mystery, or trade that he or she most delighteth in, and let them have two hours to dine and for recreation, and in the afternoon two hours at work at their several employments.

4. The seventh day of the week the scholars may come to the school only in the forenoon, and at a certain hour in the afternoon let a meeting be kept by the school-masters and their scholars, where, after good instruction and admonition is given by the masters to their scholars, and thanks returned to the Lord for his mercies and blessings that are daily received from him, then let a strict examination by the masters of the conversation of the scholars in the past week, and let reproof, admonition, and correction be given to the offenders according to the quantity and quality of their faults.

5. Let the like meetings be kept by the school-mistresses and the girls apart from the boys. By strictly observing this good order, our children will be hindered of running into that excess of riot and wickedness that youth is incident to, and they will be a comfort to their tender parents.

6. Let one thousand acres of land be given and laid out in a good place to every publick school that shall be set up, and the rent or income of it to go towards defraying the charge of the school.

7. And to the end that the children of the poor people and the children of the Indians may have the like good learning with the children of the rich people, let them be maintained free of charge to their parents, out of the profits of the school, arising by the work of the scholars, by which the poor and the Indians, as well as the rich, will have their children taught; and the remainder of the profits, if any be, to be disposed of in building of school-houses and improvements to the thousand acres of land which belongs to the school.

Not all of his book, of course, is taken up with matters concerning education. Here is a paragraph which deals with other interesting subjects:

Also in and near these marshes are small flies, called musketoes, which are troublesome to such people as are not used to them.

Two hundred years have not rendered them less troublesome. The author also notes that—

Fruits that grow natural in the countries are strawberries, cranberries, huckleberries, blackberries, medlers, grapes, plums, hickory nuts, walnuts, mulberries, chestnuts, harselnuts, etc.

The Colonial Records of Pennsylvania for 1683 contain the following, which shows something of the notions then current about education among the Quakers,¹ and will apply to West Jersey as well as Pennsylvania:

The governor and provel. council having taken into their serious consideration the necessity there is of a school-master for ye instruction and sober education of youth in the towne of Philadelphia, sent for Enoch Flower, an inhabitant of said

¹ The following quotation from William Penn on the subject of education shows the spirit and opinions of the Quaker settlers of America: "We are in pain to make them [the children] good scholars, but not men; to talk rather than to know, which

towne, who for twenty year past hath been experienced in that care and employmt in England, to whom having communicated their minds, he embraced it on the following termes: to learne to read English, 4s. by ye quarter; to learn to read and write, 6s. by ye quarter; to learn to read, write, and cast accot, 8s. by ye quarter; for boarding a scholler, that is to say, dyet, washing, lodging, and schooling, ten pounds for one whole year."¹

At the session of the assembly of West New Jersey, held in September, 1682, it was enacted that—

for the encouraging learning for the better education of youth, the island called Matinicum Island² is hereby given, and shall from henceforth forever hereafter be and remain to and for the use of the town of Burlington, * * * for the maintaining of a school for the education of youth within the said town and in the first and second tenths.³

This was the earliest grant of land in New Jersey for public education, and the revenues derived from it have been continuously devoted to the designated purpose to the present time.⁴

During the proprietary government schools were made the subject of legislation in East New Jersey in 1693 and 1695. The first of these laws, as given in Leaming and Spicer (p. 328), is entitled "An act for establishing schoolmasters within this province." It provides that—

the inhabitants of any town within this province shall and may, by warrant from a justice of the peace of that county, when they think fit and convenient, meet together and make choice of three [or] more men of the said town, to make a rate for the salary and maintaining of a schoolmaster within said town for so long as they think fit; and the consent and agreement of the major part of the inhabitants of said town shall bind and oblige the remaining part of the inhabitants of said town to satisfy and pay their shares and proportion of said rate, and in case of refusal or nonpayment, distress to be made upon the goods and chattels of such person or persons so refusing or not paying by the constable of the said town, by virtue of a warrant from a justice of the peace of that county, and the distress so taken to be sold at a public vendue, and the overplus, if any after payment of said rate and charges, to be returned to the owner.

is true canting. The first thing obvious to children is what is sensible; and that we make no part of their rudiments. We press their memory too soon, and puzzle, strain, and load them with words and rules to know grammar and rhetoric and a strange tongue or two that it is ten to one may never be useful to them, leaving their natural genius to mechanical and physieal and natural knowledge uncultivated and neglected."—From Commencement of Reflections and Maxims; cited in *The Friend*, IV, 191.

¹ Pennsylvania Colonial Records, Vol. I, p. 91.

² This island, known interchangeably as Matinicum or Chygoes Island, is in the Delaware River, and contains about 300 acres. (Charles D. Deshler's MS., p. 57.)

³ Leaming & Spicer, p. 455.

⁴ The monthly meeting of Friends at London sent out in 1715 in their instructions the following recommendation: "The want of proper persons among Friends qualified for schoolmasters has been the occasion of great damage to the society in many places. We desire that Friends would in their Monthly Meetings assist young men of low circumstances, whose genius and conduct may be suitable for that office, with means requisite to obtain the proper qualifications; and when so qualified afford them the necessary encouragement for their support." (Cited in Wickersham's *History of Education in Pennsylvania*, p. 29.)

In the laws of 1695 is another act (Chapter V) amending that above given. The preamble recites the inconvenience caused by the distance of parts of the neighborhood, and then the act directs—

that three men be chosen yearly, and every year, in each respective town¹ in this province, to appoint and agree with a schoolmaster, and the three men so chosen shall have power to nominate and appoint the most convenient place or places where the school shall be kept from time to time, that, as near as may be, the whole inhabitants may have the benefit thereof.

¹ It is singular to observe that these first school laws were based on the township method of administration. The three committeemen were chosen for each town, and they were authorized to arrange for such schools as were required. After two hundred years of trials and experiments the State has come back to the township method of administering its schools.

Chapter II.

FROM THE CONSOLIDATION OF EAST AND WEST NEW JERSEY INTO A ROYAL COLONY TO THE OR- GANIZATION OF A STATE.

Neither East New Jersey nor West New Jersey was sufficiently extensive to remain long an independent and separate province. The proprietary body was not well fitted to undertake the political government of a territory. The proprietors chiefly resided in England and exercised their political authority through governors or lieutenant-governors who were sent over. It was impossible that such rulers could provide for their provinces the necessary protection against hostile Indians or against the jealousy and avarice of neighboring colonies. The proprietors, therefore, in 1702 voluntarily surrendered to the Crown the political powers which had been granted to them when the provinces were transferred to them by the Duke of York. They retained only the ownership of the land and trusted to the Crown for the continued possession of those civil and religious rights which they had guarded so jealously.

Lord Cornbury, a cousin of Queen Anne, was appointed in 1702 as the governor of New York and of the consolidated colony of New Jersey. Neither he nor the responsible ministry of Queen Anne at this time appreciated at their true value the circumstances of this colony, nor the principles of liberty and popular independence which had been, up to this time, their most striking characteristic. Cornbury was an illiberal representative of the British aristocracy, who had not only no admiration for the brave and resolute spirit of his own country, but who came to America with a determination to impose on the colonists the worst features of his home government.

The government of New Jersey, according to the plan initiated at the time of Cornbury's appointment, was vested in a governor, council, and a general assembly. The first two were appointed by the Crown; the members of the general assembly were elected by the people. The assembly was to meet alternately at Perth Amboy, in East New Jersey, and Burlington, in West New Jersey. The rights of the proprietors and of the inhabitants, and the policy toward the Indians, as they had been administered under the former divided system, were to be maintained. The assembly was authorized to enact all necessary laws, provided they did not conflict with the laws of England. Within three

months of the passage of any act it must be sent to England, and if disapproved it was of no effect.

Owing, however, to the base and arbitrary character of the governor, many collisions took place between him and the general assembly. The government at home grew tired of the complaints against him, and in 1708 he was recalled by the Queen, who declared that she "would not countenance her nearest relations in oppressing her people."

There is little of general interest concerning education during the incumbency of the immediate successors of Lord Cornbury. We have Mr. Whitehead's¹ authority for saying that during the seventy-five years of royal government, previous to the war of independence, there was almost no legislation in respect to education. This must not, however, be taken to mean that education in the colony had no history. In many of the thriving localities schools were maintained, and the instruction of the rising generation went on.

Thus, in 1765, in the minutes of St. Peter's Church at Perth Amboy, Rev. Mr. McKean, the rector, informed the vestry that a schoolhouse was an immediate necessity, as the barracks in which the school was then kept could not be had longer without hiring. In consequence a schoolhouse was built by subscription, in which, probably, Mr. McKean was himself the schoolmaster. In 1768 a schoolhouse was hired for £7 per annum, in which Mr. McNaughton taught till 1770.

Mr. Whitehead quotes² in a note from a letter by Mr. William Dunlap:

I was sent to learn my letters, while yet in petticoats, to Mrs. Randall, who had a swarm of such manikins about her, in a house in a street leading to the barracks [Smith street]. From this nursery school I was transferred to Master McNaughton, a black-looking Irishman, who had his school in a wooden building near the gully which divides the church green from the buildings north of it. When the hour for "school going in" arrived he used to appear at the door and beckon us to leave our sport on the church green and come to the dominion of his strap and ferule.

In 1773 there were new movements in Perth Amboy for a school. A committee was appointed to solicit subscriptions. The sum of £4 subscribed would entitle the subscriber to have one scholar in the school. The rich and liberal were invited to subscribe larger sums in order to help their poorer neighbors. The sum paid the schoolmaster was £100 per annum. One of the chief difficulties in all such cases lay in obtaining suitable teachers. They were mainly Irish or Scotch adventurers who came over to find some new career, and they usually were, to a degree, drinking men, who had outlived their usefulness and the patience of their friends at home.

We extract a part of the description by the late Governor Peter D. Vroom, as given in the Centennial History of Somerset County, N. J., by Abraham Messler, D. D. (1878). It refers to an old schoolhouse,

¹ Contributions to East Jersey History. By W. A. Whitehead, p. 290.

² Ibid., p. 292.

built in 1795, situated near Somerville, which antedated all the village schools that sprang up after the Revolution :

John Warburton, better known as Master Warburton, presided in the school. He was an Englishman by birth, and was supposed to have been attached to the British army in the war of the Revolution, and to have remained here after the close of the war. * * * Master Warburton was not a mere pretender. What he taught was thoroughly taught, and he made no pretensions of teaching what he did not know. The English Primer, Dilworth's Spelling Book and Arithmetic, the New Testament, and then the Bible, were all the books known in the school. * * * Mr. Warburton's great points were order and method. He allowed no slovenliness in his school. Exact himself in all that he did, he required exactness in his scholars. The writing books and ciphering books of the children were all patterns of neatness; every line was fixed by scale and dividers, and every figure had its proper place. In this quiet way he made the children proud of themselves and of their work. * * * It was the custom in early days for country teachers to board alternately, week by week, among their employers, thus lessening the expense of education by giving free board. The practice of Mr. Warburton in regard to this was peculiar. He lived altogether in the schoolhouse. It was his abode by night and by day, but he was supplied with food by the employers, and after this fashion: Each employer furnished him provisions for a week. On every Sunday morning he would repair before breakfast, in his best attire, which was very plain and neat, to the house of the person who was to supply him for the week, carrying with him a small-sized wicker basket and a handsome glass bottle that would hold about a quart. He would breakfast with the family, and as his coming was known, parents and children were careful to receive him very kindly. It was quite an event. After breakfast his basket would be filled with the best the house could afford, suitable for his comfort, and his bottle filled with rich milk. After a little conversation he would take his leave and retire to his quiet home. The next morning a fresh bottle of milk would be carried to him by the children; and so he would be supplied daily with all he desired, and much more, both meat and drink. His favorite diet was milk and brown bread.

In the Rules of Discipline of the Yearly Meeting of Friends for Pennsylvania, New Jersey, Delaware, and the Eastern Parts of Maryland are to be found directions concerning education which were issued in 1746 to 1787. We give some extracts, which serve to show the care which was exercised by the Friends concerning the education of their children:

Schools.—The education of our youth in piety and virtue, and giving them useful learning under the tuition of religious, prudent persons, having for a great number of years enjoyed the solid attention of this meeting, advices thereon have from time to time been issued to the several subordinate meetings. It is renewedly desired that quarterly, monthly, and preparative meetings may be excited to proper exertions for the institution and support of schools, there being but little doubt that as Friends are united and cherish a disposition of liberality for the assistance of each other in this important work, they will be enabled to make such provision for the accommodation and residence of a teacher with a family as would be an encouragement to well-qualified persons to engage in this arduous employment. * * *

It is therefore proposed: (1) That a lot of ground be provided in each monthly or preparative meeting, sufficient for a garden, orchard, grass for a cow, etc., and a suitable house erected thereon. (2) That funds be raised by contribution, bequests, etc., in each meeting; the interest of which to be applied either in aid of the tutor's salary or lessening the expenses of Friends in straitened circumstances, in the education of their children. (3) That a committee be appointed in each monthly or preparative meeting to have the care of schools and the funds for their support, and that no tutor be employed but with their consent.

We have already noted that in the original charter of Woodbridge Township a section of land 100 acres in extent was set apart and designated as school land, and the revenue therefrom forever appropriated for the support of a free school in the town. In 1769, one hundred years after the original charter, King George III executed a new charter incorporating a board of trustees for the management of said land,¹ and securing the same for its original purpose.

ESTABLISHMENT OF PRINCETON COLLEGE.

The principal event in the history of education before the revolution was the founding of the College of New Jersey. The influences which led to it grew out of the primitive institution called the "Log College." This was situated at Neshaminy, in Pennsylvania, about 20 miles from Philadelphia. William Tennant, sr., was the founder. He had emigrated from Ireland to America after he had taken orders in the Episcopal Church. He became a Presbyterian and was admitted to the synod of Philadelphia. He became a pastor at Neshaminy in 1726. For the education of his own sons and others he built a little building for a school or academy. Here the great evangelist Whitefield visited him in 1739. His two celebrated and talented sons, Gilbert Tennant and William Tennant, jr., were educated at this so-called Log College. The opposition which was made to the admission of these young men to the privileges of the Presbyterian ministry, without a regular education at some incorporated institution of learning, was one of the leading causes which led to the incorporation of the college now situated at Princeton.² In common with all the early colleges, the object of this one was to raise up an educated ministry. As early as 1739, there was a proposal to establish a school under the care of the synod of Philadelphia, and a commission was sent to England to promote the measure. With this same design, in 1774 a school for gratuitous instruction in languages, philosophy, and divinity was begun in the State of Delaware.³

The first beginning of the College of New Jersey was the classical school which Dr. Jonathan Dickinson had maintained at Elizabethtown for some years in connection with his pastorate. For the purpose of turning this school into a college, application⁴ was made in 1745 to Governor Morris by Messrs. Dickinson, Pierson, Pemberton, Burr, and others of the presbytery of New York. The application was, however, refused. Governor Morris having died in 1746, the application was renewed to John Hamilton, acting governor, who granted it October 22, 1746. Dr. Dickinson was appointed president and the college was opened in May, 1747, with eight students. President

¹The school lands were located near Uniontown, and are now leased by the school trustees as a poor farm.

²See "The Log College," by Rev. A. Alexander, D. D.

³See Dr. Cameron's Discourse on Dr. Dickinson.

⁴W. R. Weeks, in the N. Y. Tribune, March, 1895.

Dickinson, however, died in the following October and the college was temporarily suspended.

The students were removed to Newark and put under the care of Rev. Aaron Burr, the pastor of the Presbyterian Church, who also had established a classical school in connection with his church.

Governor Belcher began his administration in 1747, and at once took a great interest in the project of the new college. In September, 1747, he writes to Rev. Mr. Bradbury saying, among other things, that he was pushing forward the building of a college, as he found the people "unlearned and impolite."¹ And the next day he writes to the commissioners of the West Jersey Society: "The people of the province are in a poor situation for educating their children." The project of starting a college had been initiated before his arrival, but where it should be placed was a matter of dispute between gentlemen of east and west Jersey. He had got them to agree upon Princeton.

Again, in October, 1747, Governor Belcher writes to Dr. Jonathan Dickinson (he died shortly afterwards) that the assembly was to meet at Burlington on the 17th. He suggests that Mr. Pemberton (one of the charter trustees) come with him to the meeting, and that they have something to say for the benefit of the embryo college, "as a lottery or something else." And, finally, we find the governor writing to his friend, Mr. Dinwiddie, of Glasgow, December 24, 1750, asking, as a particular favor toward the infant college, that its president, Rev. Aaron Burr, of Newark, have the degree of doctor of divinity conferred upon him by some university of the Old World.

The enthusiastic governor was not quite satisfied with the charter obtained for the college in 1746, so he himself prepared another on a more liberal basis, which was formally issued in September, 1748. At a meeting of the trustees held shortly afterwards, Rev. Aaron Burr was chosen president. The college continued to be conducted in Newark until 1756. Then, as the result of the liberality of the people of Princeton, the college was removed and permanently established in its present situation.

The college suffered an irreparable misfortune in the death of President Burr² in 1757. He had been a most faithful pastor and president. The historian of Princeton³ College can not fail to render to this good and accomplished man much of the credit for the successful launching upon the world of this great and useful institution of learning.

A little later than the founding of the College of New Jersey a charter was granted, in 1766, by Governor Franklin to certain incorporated trustees of Queen's College. This charter was never put on file, and

¹ Index to N. J. Col. Documents, Belcher Papers, p. 208. The other letters here referred to are also to be found in the Belcher Papers.

² President Burr was the father of the still more famous Aaron Burr, who was born at Newark in 1756.

³ A history of the College of New Jersey, prepared by Prof. John De Witt, D. D., will be found on a subsequent page.

no copy of it is known to exist. But that it was granted is evident from the publication of an advertisement in two successive numbers of the *New York Mercury* for a meeting of the trustees under this charter. No measures seem to have been taken by this board toward the founding of a college. An amended charter was granted in 1770 by Governor Franklin, that under which it (Rutgers) still continues. This college¹ was founded by the Dutch inhabitants of New York and New Jersey, and was located at New Brunswick, N. J.

The disturbed condition of the country during the war of independence interfered with the exercises of the college, and it was not till after the close of the war that arrangements were made for the regular prosecution of the studies in the college. At last it was organized for instruction, in connection with a theological seminary of the Reformed Dutch Church. Rev. John H. Livingston, D. D., was the professor of divinity in this seminary,² and at the same time president of the college.

The stirring times that preceded the Revolution and that attended it left no time for considering the peaceful matters of education. New Jersey was largely a battlefield during much of that trying period. Mothers were the instructors of their children during the campaigns in which husbands and sons were patriotically engaged. Neither local nor general movements respecting education can be traced, and most of the institutions of higher education which had been founded before this time were closed and scattered by the rough necessities of war.

Before closing this chapter we desire to refer briefly to a peculiar feature of higher education at this time. This was the resort to lotteries for the endowment of colleges and academies. These baneful agencies were brought to us from England, where they had flourished from 1569. They had taken a firm hold upon the new communities throughout all the colonies, and they continued down well into the present century before they were stifled by public opinion and eradicated by law. Lotteries were resorted to for almost all kinds of public expenditures, such as building bridges, erecting jails and court-houses, building and repairing academy and college buildings, and aiding churches in the erection of edifices and in the payment of debts. The early colleges in this and adjoining States all had resort to this questionable agency.

When Princeton College³ during its sojourn in Newark was struggling through its early trials, President Burr purchased a lottery ticket which drew a prize of £200. It is amusing to learn that this piece of

¹ Rev. Dr. D. D. Demarest, who served as the secretary of the board of trustees of Rutgers College from 1866 to the time of his death in 1898, has written for this work a sketch of the college, which will be found in a succeeding chapter.

² A sketch of this first theological seminary in the United States has been written for this work by Rev. E. T. Corwin, D. D., and will be found on a subsequent page.

³ These instances of Princeton College dealing in lotteries are taken from an article in the *Sunday Call*, of Newark, November 11, 1894, by William R. Weeks, esq.

good luck greatly exhilarated the president, and that his spirits, which had been before low, were greatly refreshed.

In 1750 we read in the *Pennsylvania Journal* an advertisement of a "scheme for a lottery to be set up for the benefit of the New Jersey College, to consist of 8,000 tickets of 30s. each, or £12,000. The managers 'hope those who wish well to the education of the rising generation will encourage the design, which is to furnish the youth with all useful learning, and at the same time to instill into their minds the principles of morality and piety.'"

As Mr. Weeks remarks, the general assembly had already, in 1748, forbidden lotteries in New Jersey, and therefore this very lottery which was to instill into the minds of the youth the principles of morality and piety, had to be drawn in a neighboring province. Three years later, in 1753, the College of New Jersey was concerned in another lottery, which for the same reason could not be held in New Jersey, but was to be drawn in Connecticut. In 1762 the assembly, by special act, authorized the College of New Jersey "to raise by a lottery a sum of money for the use of said college," the amount not to exceed £3,000. This lottery was drawn accordingly, and it is hoped that the full amount sought for was secured. In 1772 Dr. Witherspoon himself and another trustee were concerned for the college in a lottery drawn at Newcastle, Del. In 1761 a lottery was authorized and drawn for the benefit of St. Peter's Church, at Perth Amboy, for the purpose of repairing the church and schoolhouse and ferry house. In the same year a lottery was authorized for St. Mary's Church, at Burlington, for the purpose of repairing the church, parsonage, and burying ground.

After the war for independence was over the rage for lotteries broke out afresh, and the legislature authorized many schemes for various educational and religious purposes. Thus in 1786 the Presbyterian churches at Elizabethtown and New Brunswick held lotteries, of which the highest prize was \$2,500 and the lowest was \$20. It is said that the church at New Brunswick received about \$3,350.

In 1791 the First Presbyterian Church at Newton was favored with a lottery. In 1793 the Presbyterian churches at Bridgeton and at Middletown Point and the Baptist Church at Piscataway were each allowed by the legislature to raise money by the means of lotteries. In the same year the trustees of the Newark Academy, which had been chartered in 1792, were authorized to hold a lottery to net the academy the sum of \$4,000. The newly chartered academy was really the successor of a preceding corporation whose building had been destroyed by the British in the Revolutionary war. It was for this reason that the trustees pleaded for the privilege of making up their loss. Several drawings were held, but it is not known whether the stipulated sum was obtained.

It is said also that early in the present century the trustees of the College of New Jersey applied to the legislature for leave to hold another lottery for its benefit; but the permission was not granted.

In the year 1812 a lottery was authorized for the benefit of Queen's College. The affair seems to have been badly managed, however, because after the expenses and prizes were paid nothing remained for the college. Under these circumstances the trustees appealed again, in 1822, to the legislature for the privilege of erecting a new lottery, setting forth the fact that the college had not in the previous drawing netted anything. The lottery was authorized accordingly, and the privileges of the law were transferred to Messrs. Yates and McIntyre, who undertook to manage the affair and pay over to the college the profits. It is believed that the college realized about \$20,000 from this venture.

Chapter III.

MOVEMENTS IN BEHALF OF PUBLIC EDUCATION.

With the establishment of peace in 1783 New Jersey, as well as the other States of the Union, entered upon a career of great prosperity and of enlightened activity. Everywhere it was recognized that education was the necessary condition of successful self-government. Both the State and the local governments turned eagerly to the work of providing suitable schools and schoolhouses for the rising generation. It was at this early period that the State legislature began to lay plans for creating a public fund for the support of free schools. Many of the local academies came into existence about this time and contributed not a little to the intellectual progress of the State. In 1816 the State legislature directed that \$15,000 be set aside and invested as a permanent fund, and in the two following years it added to the amount, so that it was increased to \$113,238.78. In 1824 it was provided that one-tenth of all the State tax should every year be added to the school fund. The citizens of any township were authorized by a law of 1820 to raise money by taxation to provide for the education of poor children, and in 1828 they were authorized in their discretion to raise money for the erection and repair of schoolhouses. In the meantime the interest of intelligent and patriotic minds was becoming aroused in reference to the necessity of some general system of education for the State. This movement was the reflex of the action which was being taken in many of the surrounding States¹—in New York, in Pennsylvania, and in almost all the States of New England.

¹ Dr. Parnley, in an address at the laying of the corner stone of a new building at the Peddie Institute, gives an anecdote of a New England clergyman traveling about the year 1820. On the way he encountered a widow with her two sons. He took some interest in the boys, and asked the lady which way she was traveling. She told him she was going to eastern New Jersey to settle. He exclaimed, "Why do you go there; do you not know that there are no good schools there? There are no good school-teachers and most of them are immoral."

I think this opinion of the clergyman is an expression of the prejudice which commonly prevailed in New England against New Jersey. Mr. Deshler declares that the prejudice is unfounded. He says he has examined the lists of the claims of citizens of Middlesex County for the destruction of property by the British in the Revolutionary war. About 600 persons gave receipts for amounts received by them. Of this number not over sixteen were unable to sign their name and were obliged to make their mark. It is certain at that time the want of education was not conspicuous in New Jersey.

In Volume III of Barnard's Journal of Education we find an interesting letter from Nathan Hedges, esq., giving his recollections of the schools of the early years of the present century. He says that at the beginning of the century Morristown was distinguished for its educational advantages. There flourished at that time two academies in the village, having a reputation which brought them patronage from New York, Virginia, South Carolina, and Georgia. There was a country school near at hand, which was taught from 1799 to 1806 by a cruel old man, nicknamed "Clubber Blair." The schoolhouse was of logs, and 16 feet square. There was a rough desk, which was attached to the wall on one side, as a place for the older pupils to write. The younger pupils were seated on rough slab benches. At one end of the room was a large fireplace, which was supposed to heat the room sufficiently even in the coldest weather. The books made use of were Dilworth's Spelling Book and the New Testament. Mr. Hedges says he does not remember the use of any arithmetic in this country school. Geography and English grammar were not thought of; to spell, write, read, and work the four ground rules of arithmetic were the only things ever taught in these common schools. Mr. Hedges says:

The cruel master would give me an example of multiplying four figures by four figures, and because I could not do it he would beat my bare feet with a hickory stick. He furnished us no help, but relied on severity to make us accomplish the tasks set us; and of this severity we were expected never to complain. The teaching was of the poorest; the only object of these wretched teachers was to get their scanty wages during the three to six months that they were employed.

In 1807 Mr. Hedges became a pupil in the new Warren Academy in the village of Morristown, under James Stevenson, a Scotchman, who was a kind, good teacher. Writing was here well taught by an accomplished master.

In arithmetick we had Dilworth for our text-book, and the extent to which it was carried was the rule of three. Decimal currency, although now the currency of the country, was not taught. Reading was taught mechanically, Bingham's American Preceptor and Scott's Lessons being the principal reading books. English grammar was poorly taught. We merely committed the rules of grammar to memory, but did not learn to analyze or parse. Murray's Abridgement of English Grammar was the text-book, and we learned less in six months than now in a week. Geography was not taught, and there was in the school neither book, map, or globe. History, geometry, and higher mathematics were equally neglected.

In 1809 Mr. Hedges was promoted to the classical department and commenced the study of Latin. This language was studied, mainly, memoriter. Further study of English was pursued; Guthrie's New System of Modern Geography was used; there was a map of Europe on the wall, but neither it nor the terrestrial globe was more than an ornament.

Mr. Hedges gives some account of another academy in Morristown of which at first in 1799 Rev. Samuel Whelpley, of Lenox, Mass., was principal. In 1811 his son, Rev. William A. Whelpley, a graduate of Yale College, became principal. He was an excellent scholar and a good



1795

LOG SCHOOL HOUSE.

From the centennial chart of the New York Department of Public Instruction, 1895.

teacher. Mr. Hedges entered this academy in 1810. There were three departments: Juvenile, English, and Classical. There were sixty students in the classical department, almost all boarders from New York and the Southern States. The classical instruction was excellent. In English reading forty or more stood up in a class and read, each in succession, a sentence or two from Murray's sequel to his English Reader. English grammar was not taught. Mathematics and geography were very little cultivated. The blackboard which is now so essential to the equipment of a schoolroom, was utterly unknown.¹

The circumstances in which modern schools so far surpass those of half a century ago are text-books, school apparatus, paper, etc. The teachers of that early day were very frequently foreigners, and too often intemperate. They had left their native lands because they had tired out the patience and benevolence of friends at home, and came to a new country to find for themselves a new career.

It will be profitable, I am sure, at this point to dwell upon the character and methods of the schools as they existed in the early part of the present century.² I have at hand extensive notes taken from the manuscript of Hon. C. D. Deshler, whose recollection goes back to the schools he attended in New Brunswick as early as 1826. He kindly permits me to use what may suit my purpose from his interesting and valuable reminiscences.

Mr. Deshler's recollections go back to 1826, when he was 7 years old. He remembers being taught to read from Mrs. Barbauld's Popular Les-

¹ Mahlon Johnson, who died in 1857 at 80 years of age describes the early schools in Morris County: "The school building was constructed of logs, and instead of glass for windows, sheepskins were stretched over apertures made by sawing off an occasional log. These windows had one virtue—they were an effectual screen to prevent pupils from being interrupted in their exercises by what was going on outside. The time was regulated by an hourglass; and the pupils drank water from a tumbler made of cow's horn, or from a ground shell. Arithmetic was not taught in classes, but pupils ciphered each on his own account when he was not engaged in reading, spelling, or writing. These latter branches were taught in classes. A chalk line or a crack in the floor was the mark they were required to toe. The common school was hardly a school in those days, unless the whack of the ruler or the whistle of the whip was heard."

²It may be a matter of some interest to see how the schools of the first part of the century were classified. Mr. Dunsbee, in his history of the Collegiate Church School (p. 71), gives the division and studies of the school in 1810, which during the preceding year had been rearranged according to the Lancasterian system.

In sand.—First class: A B C and figures. Second class: Monosyllables. Third class: Words of two syllables and writing the same on slate.

On slate.—Fourth class: Words of more than two syllables and irregular words. Fifth class: Reading in Child's Instructor and Catechism. Sixth class: Reading in New Testament History and Heidelberg Catechism.

Seventh class: Reading in Old Testament, Murray's Grammar, and penmanship.

All to study arithmetic at the discretion of the teacher.

In 1818 the hours of the school were fixed from 9 to 3 o'clock from 15th of November to 15th of March, and in 1820 the hours were fixed from 9 to 3 o'clock throughout the year.

sons, and how he was an insatiable reader even at that early age. He speaks of Mr. White, a teacher who was a skillful mathematician and a sharp disciplinarian, using the strap and the ferule. He was an Irishman and often drank to excess. In 1827 Mr. Deshler was enrolled in the school of Mr. Spalding, of whom he speaks as follows:

Mr. Spalding was a man of fair complexion, rather below the medium height, well proportioned, muscular, virile, energetic, and full of spirit and vivacity. There were several boys in the school who were as large as he, but there was not one among them who ever manifested a disposition to measure his strength or will with him. He was a strict disciplinarian; at my first coming to his school he used the ferule or the rod, but always in moderation, and at length entirely discarded them. I recall one memorable occasion before he had banished flogging from his school when one of the largest boys had disgraced himself several times by grossly neglecting his studies, "playing hookey," and general misconduct. Mr. Spalding thought he was too large to be flogged before the school and took him upstairs to the lumber loft where the inkstands, etc., were stored and gave him a good hiding with only those silent and unobserving witnesses. Flogging, however, seemed to do the young rascal no good, and Mr. Spalding told him so in the presence of all the school, adding that he was ashamed to flog so big a boy. He was almost a man, said Mr. Spalding, and should begin to think and act as a man. Hereafter he should not be flogged, but if he continued his misconduct he should be turned out of school.

This came to the ears of the father, an excellent but stern and determined man, and the next day he abruptly entered the school at the morning session and walking across the room to Mr. Spalding's desk, after shaking hands with him, addressed him in tones impressively audible to us all, substantially as follows: "Mr. Spalding, I hear my son Dave" (so we will call him for convenience' sake) "has been disgracing me and himself by his misconduct, and that you have told him you are ashamed any longer to flog so large a boy, and if his conduct is persisted in you will turn him out of school. Now, Mr. Spalding, I don't want Dave to be turned out of school, but I do want you to keep him on and see if you can't make a man of him. I understand why you are ashamed to flog him any more and I respect your feelings; but, sir, I, as his father, though as much ashamed as you are to flog him, now that he is almost a man grown, have made up my mind what is my duty as long as he eats my bread and butter and wastes my money by his idleness. I shall not ask you to flog Dave; I'll do it myself, whenever he needs it."

Here the speaker paused, drew from under his greatcoat a huge rawhide, which he flourished as if he meant business, and then resumed: "Does he deserve a flogging this morning, Mr. Spalding?" "No," was the quick reply, "David has done nothing amiss this morning, Mr. ———." "Very well," said Mr. ———, "I will leave my cowskin here in your care, and when the time of need comes you will please send for me. Only, if you do send for me, Mr. Spalding, Dave" (here the speaker glared upon the culprit) "will have occasion to remember it as long as he lives."

Whereupon Mr. ——— handed the eloquent rawhide to Mr. Spalding, bade him "good morning," and strode out of the room amid the breathless silence of all the boys, whose eyes, as the door closed, turned with one accord upon the now abject Dave. Mr. Spalding then quietly deposited the rawhide in his desk, locked it, and resumed his duties as serenely as if nothing unusual had happened.

It is a satisfaction to say that Mr. ——— never had occasion to use this particular "cowskin" on Dave, who, from that day forward, became commendably diligent and gave up "playing hookey." I have always had a shrewd suspicion since I came to years of discretion that the little drama I have depicted had been carefully rehearsed beforehand by Mr. ——— and Mr. Spalding, who, I have no doubt, often chuckled together over the success that attended their bit of acting.

Mr. Spalding was a man of large and varied reading and a good scholar. He excelled in grammar, elocution, and mathematics. Among the text-books which he used were Morse's and Woodbridge's geographies, Daboll's Arithmetic, together with several books in surveying and the higher mathematics, Lindley Murray's (afterwards superseded by Kirkham's) English Grammar, Walker's Dictionary, Burhan's Nomenclature, the English Reader, the American Preceptor, Popular Lessons, Jack Hall-yard, Goldsmith's Polite Learning, Locke's Essay, Hume's England, and Marshall's Washington. And among the equipments of the schoolroom were a large black-board, terrestrial and celestial globes and maps, an orrery, a square, compass, and dividers, and an assortment of handsomely engraved copy heads in fine and coarse script, in the old-fashioned, symmetrical round hand.

* * * Reading aloud was regarded by him (Mr. Spalding) as one of the most important exercises of the school, inasmuch as he considered it one of the most indispensable accomplishments of a gentleman or gentlewoman; and it was conducted in this wise: The reading book was the old "English Reader," an admirable body of selections of sterling pieces from standard writers and speakers, including essays, orations, narrative and descriptive passages, excerpts from poems, dramas, etc., each of which was punctuated with accentuation marks which the pupil was obliged to observe as sedulously as he observed the usual more familiar punctuation points. The preparation for reading aloud from this book, therefore, involved much previous study and practice. When the hour of the exercise arrived, all the pupils who could read fluently, without regard to age or divisions of classes, never less than forty or fifty, ranged themselves in the form of a horseshoe in front of Mr. Spalding's platform. The pupil at the head of the class began the exercise. If he read his allotted portion without mistake or error, the next took up the burden, and the next, and so on until each had read his share. But if, while any pupil was reading, some other pupil below him in the class cried out "challenge," he stopped. Mr. Spalding would ask, "What is the challenge?" The challenger would reply, designating the error of accent, emphasis, inflection, modulation, articulation, pronunciation, or whatever mistake it might be, which he thought had been committed. If the challenger made out a case which Mr. Spalding considered valid, he bowed his head in assent, whereupon the challenger and challenged exchanged places. It might be, as I have often seen, a little fellow of 8 or 10, low down in the class, displacing a big fellow of 16 or 18, high up or at the head. If his successful challenge took a boy to the head of the class, it was then the duty of the new head boy to fight for possession by at once reading the next portion; and if his reading passed without a successful challenge, he was recognized as the "head" till he could be displaced in the regular way. If it happened that a reader made any mistakes which passed undetected and unchallenged by his fellows, at the close of the exercise Mr. Spalding pointed them out, fixed the attention of the class upon them, and supplied the proper corrections. * * *

Another of Mr. Spalding's methods is equally worthy of description and imitation. This was the "dictation exercise" to which the afternoon of each Wednesday was appropriated, and in which every scholar participated and was required to be tolerably proficient before being allowed to write original compositions. The manner of the exercise was as follows: The whole school in both departments was thrown into one room by opening the sliding doors which separated them. Then the pupil, whether boy or girl, who had maintained the highest standing in the reading class during the previous week would take a stand on a movable platform on one side of the space between the two departments, the position being side-ways and in full view of every scholar in the entire school. At the same time, the rest of the school seated at their desks got in readiness their slates and a supply of well-sharpened slate pencils.

When all were ready, at the tap of Mr. Spalding's bell, the reader—for such was the office of the scholar stationed in the center of the school—began to read a selection from some book, previously selected by Mr. Spalding. Among the books which

were used at these readings I recall Mrs. Opie's and Miss Edgeworth's Tales; Jane Taylor's Contributions of Q. Q.; Milton's Poetical Works; Addison's Spectator; Goldsmith's Traveler and Deserted Village; Irving's Sketch Book, etc. It was understood that the reading should be deliberate and slow, in a distinct tone and carefully enunciated, special emphasis being laid on clearness and enunciation. As the reading went on, it was the duty of all the pupils to reproduce on their slates what was read as rapidly as it was delivered—literally if they could, or, if not, to give its sense. The reading continued until both sides of the slates were filled, which was indicated by one or more of the advanced pupils rising and calling out "full." To facilitate the exercise the children had been taught to use certain abbreviations and contractions and were encouraged to improvise others; and many of them became exceedingly expert in the use of their own ingenious stenographic substitutes.

When the slates were full, as I have described, each pupil employed the rest of the afternoon in making a fair pen-and-ink copy of his or her work, writing out each word in full and punctuating it to the best of his ability. The copy was then folded in a prescribed form, indorsed with its owner's name, and laid on Mr. Spalding's desk the next morning. On the following day he announced the names of the most successful, made encouraging allusions to others, and gave helpful suggestions for their benefit.

The selections chosen for these dictation exercises, as has been said, were sometimes in prose and sometimes in verse; and it will be easily understood how much of a task it was to reproduce the lines of the latter correctly, especially in the case of blank verse, which lacks the rhyme that "rudder is of verse." In deciding the merits of the transcripts which were submitted to him, Mr. Spalding took everything into due consideration—punctuation, orthography, the use of capitals, the division into sentences, and the fidelity of the reproductions. And some of his most instructive lessons were those which he deduced from our failures, and in which he showed not merely how and where, but why we had failed—whether because of undue haste, ignorance, nervousness, lack of concentrated attention, or otherwise. The value of these exercises, in which some of the pupils acquired remarkable proficiency, can not be overestimated. They trained us in habits of fixed attention, in rapidity of penmanship, in accuracy and facility of expression, and in correctness of grammar, spelling, the use of capitals, and last, but not least, punctuation. On more than one occasion in after life, during my experience as an editor, I have been able to report an important speech with literal exactness by a recourse to my practical expertness as a schoolboy in this exercise. * * *

Mr. Spalding applied the stimulus of competition and emulation to what he called "the spelling and defining exercise." * * *

Mr. Spalding was in advance of his times in the matter of corporal punishment, having discarded it from his school when it was in universal use among his contemporaries. Thoroughly understanding boy nature, he knew that the principle of rewards and punishments was as salutary with them as with mankind at large, and he early realized that he must devise some substitute for the corporal punishments which he had banished. Under his new system the most condign of all punishments was that of making a spectacle of an offender before the girl pupils. * * *

His other punishments were similarly devised, with a thorough comprehension of boy nature, in which, after all, there is a great deal of human nature. He knew that boys hated to be made ridiculous; that, at the same time, they had a keen sense of the ridiculous, and were ever ready to laugh without mercy at those who were placed in ridiculous situations; and he utilized this knowledge very effectively to make every boy in the school, save the culprit, his assistants in administering punishments.

I will recall a few of his methods: If, when his attention was supposed to be engrossed elsewhere, a boy were caught in the act of slyly throwing at another a paper pellet, or, in schoolboy phrase, "spit ball," the offender was made to stand in a conspicuous place and alternately to chew and make fresh pellets for a specified number of minutes and to stand for another specified time as if in the act of throwing, both of which occupations provoked the merriment of the rest of the scholars

at his expense, but, so far from being diverting to himself, became intolerably irksome long before the expiration of the allotted time.

Again if, when Mr. Spalding's back were turned, a boy yielded to the temptation to lean across his desk and tweak the hair or twitch the coat of the fellow in front of him, and was detected in the act by Mr. Spalding, he would be ordered to keep the exact position in which he was caught for five or ten minutes, till he became stiff, wearied, penitent, and in an agony of mortification at the ill-suppressed titterings of his schoolmates.

Mr. Spalding's rewards were equally as salutary and effective as his punishments. He never gave medals or prizes of any kind to his boys, but signified his approbation by a pronounced deference of manner and a degree of consideration and trust which was more highly valued than medals or prizes could possibly have been. He appealed to our sense of honor and right, quickened our ideals of what was manly and gentlemanlike, roused in us a desire to excel, planted in our minds the seeds of thoughtfulness, application, industry, and honorable emulation.

* * * On one occasion, which will ever be marked in my memory as a "white day," the first snow of the winter had set in. The air was alive with the quick-falling, noiseless, beautiful flakes, just moist enough to "pack" most suggestively. The school gradually grew restless, eyes wandered from books and slates and glanced out of the window with longing and anticipation. But not a word of censure or rebuke came from Mr. Spalding. Instead, as soon as a pause came in the exercises, he tapped the bell, and to the infinite satisfaction of all announced that there would be an intermission of ten minutes for snowballing in the school yard, whither he preceded us and joined us in the merry sport as lustily as any boy among us, and from whence we returned rosy, hilarious, and ready to go to work with all our might.

The following examples of school bills are selected from a number in the possession of Mr. Deshler:

Judge Patterson, Dr., to Master Willie's tuition for one quarter up the 3d instant	£1:5:0 pd.
Admission	1:0:0 pd.
Cicero	0:18:0

3:3:0

New Brunswick, 15th Augt, 1796, received the above.

BENJⁿ LINDSAY.

W ^m Patterson, esqr., Dr.	
To account rendered Octb. 22	£1:5:4
To one quarter tuition for Wm	1:5:0
To wood	0:1:0

2:11:4

Received payment in full Jan. 22, 1796.

JN^o THOMPSON, Jun^r.

1½ cord of wood from Neilson's dock.	
3½ cords of wood from Capt. Gibb's dock in one parcel.	
4½ cords at 25/6.....	£5:14:9
¼ of a cord, Louisa End Gibb's Dock.	
¼ of a cord, brot. from French's woods.	
¾ a cord at 25/6.....	17:0
	<hr/>
	6:11:9
	<hr/>
Money paid	7:0:0
	<hr/>
	6:11:9

Balance (returned)..... 8:3

Recd. from William Patterson, esq., payment for the above wood, New Brunswick,
Jan. 30, 1784.

JOHN THOMPSON.

I have before me a pamphlet containing a lecture by Prof. John Maclean (afterwards president), of Princeton College, delivered January 23, 1828, on "A common-school system for New Jersey." There was, as he states, at this time much discussion about public education, and Professor Maclean sets forth a scheme for the best administration of the State resources for public education. The lecture explains in the clearest manner the advantages of, and necessity for, a system of common schools. It then gives in detail the sources from which the State could obtain an income which might be appropriated among all the townships and then paid out pro rata to the several school districts on condition that such districts should raise a sum twice as great.

He proposes that the State aid be distributed among the counties, not in proportion to population nor taxation, but in proportion to area, so that counties needing most aid may receive it. He proposes a kind of rotary school, where the same teacher shall teach so many weeks in one school, so many weeks in another, and then so many weeks in a third. The law should allow a district to have more school weeks in the year, provided that the inhabitants are willing to pay therefor.

He recommends the appointment of a State board of education, which shall choose a State superintendent of schools, and which also shall select for each county an examining board to examine and license the teachers employed therein. He points out how the State can promote the improvement of education, as for instance, by making provision for the education of teachers.¹ This lecture, together with many other public expressions of leading men, produced a great effect on the legislature.

A temporary movement in behalf of popular education occurred about this time. It took its rise from the efforts of Joseph Lancaster, an Englishman who came to America in 1818. The founder of the system which has been called the monitorial system, the Madras system, or the Lancaster system, was Rev. Andrew Bell, D. D., who as chaplain was called upon to devise schools for the children of civilians and soldiers in India. He found it impossible to obtain teachers for his schools, and it occurred to him to employ the older scholars as monitors for the younger classes. The scheme was to a certain extent successful, and Dr. Bell was so enamored with it that he published a tract in 1797 explaining and recommending it.

A few years later (1803) Joseph Lancaster published a further exposition of the monitorial system, in which he acknowledges² his indebtedness to Dr. Bell, and by his enthusiastic advocacy of it awakened a considerable degree of interest in a system of elementary education which laid claim to both efficiency and economy. But Lancaster was a

¹This was one of the first practical recommendations for establishing plans for the training of teachers.

²Afterwards he disavowed any credit for the idea and claimed the merit of having originated the entire system.

visionary and impractical man, and soon fell out with the friends who undertook to aid him in the development of his ideas. Under the disappointment caused by these disagreements he emigrated to America in 1818, and for twenty years busied himself in promoting his reforms in education in the United States and Canada.

He was successful in interesting the friends of education in his cheap and easy way of conducting schools. In many cities, in New Jersey as well as other States, so-called Lancasterian schools were organized, which continued for many years. The plan which was followed in them was by no means an ideal one. The older scholars in such a school were at best very inefficient teachers. The method could only be rightly available when other and better teachers were not to be had. Hence the system gradually fell into disuse when the methods of public education came into vogue, and when the necessity of trained and licensed teachers became more apparent. As one of the movements in education, however, the monitorial system deserves mention.

In 1829 a law was passed appropriating \$20,000 among the several counties, and providing for the election of a committee in each township, who should divide it into suitable districts, examine and license teachers, and make an annual report to the governor. In each district there were elected three trustees, who were to determine how many months the school should be continued, to provide schoolhouses, and to report a census of the children in the district, according to which the State money was distributed.

The report of the committee for Morris County, of which Mr. Theodore Frelinghuysen was chairman, contained in part as follows: "It is probable that this county more richly enjoys the advantages and blessings of education than any other in the State." He reports (partly estimated) 82 schools in operation and 2,800 scholars, and says:

Female teachers are in many places employed to instruct small children in the summer. The price of tuition varies from \$1.50 to \$2 per quarter. Reading, writing, and arithmetic are taught in the common schools; the languages and the higher branches of English education are taught in several academies, which are included in the above number. The character of the teachers is generally good. * * * Their qualifications are in too many instances not so good as might be wished, but it is not often that they are grossly deficient.

With respect to the number of children not educated, the committee are not able to state anything definite. In some townships there are said to be very few who are not sent to school a part of the year; in one about 50 are mentioned who are destitute of instruction; in another, 120; many of whose parents are not able to give them such an education as would be proper for their station in life. A neighborhood in one of the townships, having about 25 children, is represented as destitute. In another township nearly 150 children were ascertained who are not attending school.

The population of the county by the last census was 21,368. One-fifth of this number ought to go to school. That is, about 4,000 ought to attend school; instead of this number only 2,800 are found to attend. It may be estimated that about 600 children are destitute of the means or the opportunities to attend school.¹

¹ History of Morris County, pp. 72 and 73.

A second important agitation in reference to public education, began in 1837. It arose out of the act passed by the General Government to deposit with the several States then in existence, pro rata, the surplus revenue that had been accumulated in the United States Treasury. New Jersey received as her share of this fund \$764,670.61. Governor Dickerson recommended that this whole amount be added to the State school fund. It is unfortunate that this advice was not taken by the legislature. New York and several other States did appropriate their shares of this fund to the purposes of public education, and thus have to this day funds available from this source for the State systems of education. But by an act of the State legislature, passed March 10, 1837, the deposit fund was distributed among the several counties in proportion to the State tax paid by them. The fund was to be held by the counties without interest, and was to be loaned out to the citizens of the counties, and the income therefrom used by the chosen freeholders for the benefit of said counties. In many counties this income was used for the erection of public buildings and for the payment of bounties during the civil war. Sometimes it was used for educational purposes by the county authorities, but such use was not regular and constant, but fitful and unstable.

The attention that was called by this discussion to public education had, however, a beneficial effect.¹ For, in 1838, there was a very widespread interest in regard to reforming the system of education in the State. A convention of the friends of education was held at Trenton, at which a committee was appointed to prepare and issue an address to the people of the State. I have before me this address, which was written by Bishop George W. Doane, the chairman of the committee. It was an able, farsighted, and patriotic document, and must have stirred to their lowest depths the best instincts of the people. The legislature was moved to increase the annual appropriation to \$30,000, and made various minor changes in the interest of better schools.

Bishop Doane in this address says:

If the positions be maintained that the education of the people is indispensable to the preservation of free institutions, and that it is, therefore, the duty of every free State to provide for the education of her children, we are prepared, fellow-citizens, for the inquiry, How far has provision been made for the discharge of this duty in the State with which we are most intimately connected, the State of New Jersey?

* * * We utterly repudiate as unworthy, not of freemen only, but of men, the narrow notion that there is to be an education for the poor as such. Has God provided for the poor a coarser earth, a thinner air, a paler sky? Does not the glorious sun pour down his golden flood as cheerily upon the poor man's hovel as upon the rich man's palace? * * * Mind is immortal. Mind is imperial. It bears no mark of high or low, of rich or poor. It heeds no bounds of time or place, of rank or circumstance. It asks but freedom. It requires but light. * * * The common school is common not as inferior, not as the school for the poor man's children, but as light and air are common. It ought to be the best school because it is the first school, and in all good works the beginning is one-half.

¹For most of the facts here given in reference to these important movements in education I am indebted to the files of Barnard's Journal of Education.

In 1844 a provision was inserted in the State constitution then adopted that the school fund should not be diverted, under any pretense whatever, from its legitimate object. A superintendent of schools was in 1845 authorized for Essex and Passaic counties, and in the year following this provision was extended to the whole State. T. F. King was appointed the first State superintendent.

Following this, improvements came rapidly in the State system of education. In 1846 the law was amended so as to require each township to raise as much money as the State contributed. Superintendents of townships were authorized, who were required to visit the schools at least quarterly. In 1851 the annual sum appropriated for schools was raised to \$40,000. The public money was required to be used to maintain a free school in every township. In 1854 teachers' institutes were established, and the legislature appropriated \$100 for each institute so held. In 1848 the draft of a bill for the establishment of a normal school¹ was introduced, but it was not until 1855 that it became a law. This act and that in reference to teachers' institutes proved to be most fruitful legislation in reference to education. Two of the active workers in the educational field of that time were Rev. John B. Thompson, D. D., now a resident of Trenton, N. J., and Rev. David Cole, D. D., now of Yonkers, N. Y. They have each furnished me with a statement of the movements in which they were so prominently and beneficially engaged. These statements will be found on subsequent pages.

The teachers' institutes in New Jersey owe much to Christopher C. Hoagland, M. D., of Somerset County, who had been a resident of New York State, and had obtained a knowledge of the institutes as they were conducted in that State and in Massachusetts and Connecticut. He organized the first teachers' institute in June, 1849, at Somerville, in Somerset County. This and subsequent institutes were conducted on the plan of their Massachusetts prototype. They began on Monday evening and closed on Friday evening. Six hours each day were given to instruction in methods of teaching and the five evenings were devoted to public lectures on correlated topics, chief of which at this early time were the nature and need of a normal school.

¹The sentiment in favor of the establishment of a State normal school exhibited itself very early in New Jersey. In 1825 Rev. Philip Lindsley, D. D., of Princeton College, said: "Our country needs seminaries purposely to train up teachers. * * * The great mass of our teachers are mere adventurers." And in 1828 Dr. John MacLean, in the lecture above referred to, recommended "the establishment of an institution to educate young men for the business of teaching."

Chapter IV.

THE PERFECTED SYSTEM.

After the establishment of the State Normal School the progress of the system of public instruction was notably accelerated. Constant amendments were made in the school law, until in 1867 an epoch-making act¹ was passed, which placed the New Jersey public schools among the most favored of the nation. By this law the entire system of administration was revised and placed upon a sound and practical basis. The functions of the State board of education, the State superintendent, the county superintendents, district and township trustees, and city boards of education were defined and fixed. A liberal plan for the support of public schools, combining State and local contributions, was established. A method was initiated for maintaining and increasing the State educational funds and rendering them adequate to the demands which would be made upon them. Finally, provision was made for the continued maintenance of the normal and model schools, and for the examination and licensure of teachers.

Without dwelling on the successive improvements and modifications which have been made in the details of this law, it will be sufficient to state in a summary manner the present condition of the system of public education in the State. We will follow the arrangement given in the volume of the New Jersey school laws prepared by the State superintendent of public instruction, and published in 1897.

The State constitution, adopted in 1844 and amended in 1873, provides that "the State fund for the support of free schools shall remain a perpetual fund, and it shall not be competent for the legislature to borrow, appropriate, or use any part of it for any other purpose;" and that the legislature shall suitably provide for the maintenance and support of a thorough and efficient system of free public schools for the instruction of all the children in the State between the ages of 5 and 18 years.

The supervision and control of public instruction are vested in a board of education, to consist of sixteen members appointed by the governor, with the advice and consent of the senate, two from each congressional district, of different political parties. This board receives

¹ This act was mainly prepared by Hon. E. A. Apgar, State superintendent.

no compensation, but the necessary expenses of its members are paid. It is required to make an annual report to the legislature.

The State superintendent of public instruction is appointed by the governor and senate for a term of three years at a salary of \$3,000. He is ex officio secretary of the board of education, and required to carry into effect its directions. He is the general adviser of the county superintendents. Under the direction of the board of education he apportions to the several counties their shares of the State school moneys. He decides, subject to appeal to the board of education, and without cost, all controversies and disputes arising under school laws. He is required to keep on hand and furnish to those desiring his advice and assistance plans for schoolhouses and samples of apparatus for heating and ventilating. He makes to the State board of education an annual report of the duties performed by him and of the condition of education in the State.

County superintendents are appointed by the State board of education for the several counties. Their term of office is for three years, and their salary is at the rate of $12\frac{1}{2}$ cents for each child in the county of school age, provided that in no case it shall be less than \$800 nor more than \$1,300. Wherever there is within the county a city having a superintendent of schools, such city is not under the control of the county superintendent. The county superintendent receives also a sum, not to exceed \$300, for his expenses incurred in the performance of his duties. He has authority to examine and license teachers for his county and to perform other duties of supervision and superintendence in accordance with the regulations made by the State board of education. In all controversies arising under the school law the advice and opinion of the county superintendent are first sought, and from him an appeal may be made to the State superintendent. The county superintendent is required to make an annual report to the State superintendent.

By an act passed in 1894 all the districts included in each township were consolidated into one school district. The trustees of the consolidated district are to consist of nine, five, or three members, according to the choice of the district.

When in any district there are children living too remote from the schoolhouse, such district may order to be raised by a special tax an amount of money sufficient to enable the board of education to transport such children to and from the school. A suitable and commodious schoolhouse, with convenient accessories, is to be provided; and in case the house is more than two stories high it must be provided with fire escapes.

Text-books and school supplies have, since 1894, been furnished free of cost to the scholars. A separate school tax is raised in each locality for the purchase of text-books.

The school fund, which was begun in 1816, has gradually grown in proportions. In the constitutional convention of 1844 Hon. James

Parker, of Perth Amboy, who has been called the father of the school fund, procured the insertion of the section quoted above. The fund as given in the comptroller's report (p. 73) for 1897 amounted to \$3,677,247.07 + \$71,598.37 due to fund. This fund is placed in the control of trustees, consisting of the governor, the president of the senate, the speaker of the house of assembly, the secretary of state, the comptroller and the treasurer, and their successors in office. It is made the duty of these trustees to keep the money belonging to the fund safely invested and to distribute the income thereof according to law. By a law enacted in 1871 the proceeds of the sales and rentals of the lands lying under water and which have been judicially determined to belong to the State, have been turned over to the school fund. By the annual increments resulting from this source the school fund has largely and continuously increased. The legal appropriations to be paid from the school fund amount to \$200,000 annually.

In addition to the income from the school fund the State annually raises by tax a sum equal to \$5 for each child in the State between the ages of 5 and 18 years.¹ Of this sum—which in 1896 amounted to \$2,124,795—90 per cent is distributed, together with income of the school fund, among the several counties of the State in proportion to their taxable property. The county superintendents in turn apportion the sums assigned to their several counties among the districts of the county. First they assign to each district the sum of \$200 for every teacher employed, then what remains they distribute among the districts in proportion to the number of children in each.

Besides the money received from the State, as above described, the districts are authorized to raise by tax determined by the legal voters additional moneys for various purposes, such as the purchase of land for schoolhouses, the building and repair of schoolhouses, and for the current expenses of the schools in the district.

The school law provides that whenever a school raises the sum of \$20 for establishing a school library or to procure philosophical and chemical apparatus, a like sum is to be paid to it from the State school fund, and the further sum of \$10 whenever the school shall in any subsequent year raise the sum of \$10. Where there is more than one school in a district it is competent to consolidate the libraries in one school, and in that case the consolidated library may receive from the State such sums as have been raised in the several schools. In each county, also, whenever there has been raised the sum of \$100 for a library of pedagogical books, the State pays toward such object a like sum, and afterwards the State continues to pay the further sum of \$50 annually whenever a like sum has been raised in any county.

¹ The school age is fixed by law between 5 and 18 years of age—that is, between the dates when the child is full 5 years old and when it becomes 18 years old. By a more recent law persons between the ages of 18 and 20 may attend the public schools without charge; but such persons are not counted in making the school census.

Compulsory education has been enacted in the State to the extent of requiring that all children between the ages of 7 and 12 years shall be sent to school at least twenty weeks in each year, of which at least eight weeks shall be consecutive. The penalty inflicted on the parent for disregard of this requirement is a fine of not less than \$10 nor more than \$25 for each offense, or imprisonment not less than one month nor more than three months. Owing to the want of suitable provisions for enforcing this law, it is, however, largely a dead letter.

Industrial education is encouraged in the State by a provision that there shall be contributed out of the school fund a sum equal to that raised by any particular locality for the establishment of a school for industrial education, provided that the locality shall raise not less than \$3,000, and provided further that the contribution of the State to any locality in any year shall not be more than \$5,000. Owing to this system of encouragement, many localities of the State have already begun manual-training departments in their schools, and these are spoken of in the State and local reports with great satisfaction and promise. During the year 1892-93 the whole amount appropriated by the State for this purpose was \$24,348.55. The amount appropriated in 1895-96 was \$31,864.75. The State superintendent in his report for 1893, in summing up the department's experience in the matter of manual training, says:

It is my conviction, after much careful observation of the results obtained, that manual training is a legitimate and invaluable addition to the common-school curriculum, and this on social, political, and economic grounds. The individual is made happier, society is benefited, the State is made more secure, and the wealth of all is increased by shaping to some extent the instruction of the schools along industrial lines.¹

Under an act passed by Congress in 1862 a grant of United States land was made to the several States for the establishment of colleges of agriculture and the mechanic arts. The legislature in accepting this gift appointed the Rutgers Scientific School, the scientific department of Rutgers College, as the State college for the benefit of agriculture and mechanic arts, and authorized it to receive on behalf of the State the benefactions bestowed by the United States for the establishment and maintenance of colleges of agriculture and mechanic arts. Since that time the trustees of Rutgers College have maintained a department for this purpose, and have also established an experiment station, supported by the United States, for the purpose of advancing the sciences related to agriculture. Bulletins are issued at short periods from these experiment stations relating to questions of practical importance and are furnished free to the farmers of the State. An extensive farm is conducted in connection with the agricultural college, where experiments are tried upon cattle, crops, and manures, and the results published in the bulletins for the benefit of the State.

¹ Report of Hon. Addison B. Poland, State superintendent of education, 1893, p. 41.

By an act passed by Congress in 1890 a further appropriation was made from the sale of the public lands of \$15,000 annually to each of the State agricultural colleges. This annual appropriation was fixed to increase by \$1,000 annually until it should reach the sum of \$25,000, at which point it should remain thereafter.

The legislature of New Jersey in 1890, in order to distribute the benefits of this industrial education among the people of the State, passed a law establishing free scholarships in the State college. This law provided that each year there should be admitted into the State college one scholar from each assembly district of the State to be educated during a term of four years. The students so admitted are selected by a competitive examination to be held under the direction of the county superintendent of education. The State was directed to pay for the education of such students the same sum as the college received for like students, viz, \$75 per annum. Although the college has according to this law continued to receive and educate the students selected by these competitive examinations, the financial officers of the State have not made the payments as required. The reason assigned is that the appropriation for the amounts to be paid to the college was directed to be taken from the school fund after other stipulated appropriations had been paid. It has been claimed that no surplus has remained, after such payments were made, for the purpose designated.

The chief means by which good schools can be maintained in a State consist in the adequate training of teachers and in a system of examination and licensure which will keep out of the schools those teachers who are unfit. In the early history of New Jersey schools the choice of schoolmasters was left entirely to the trustees of the districts, who were generally unable to apply any sufficient test as to scholarship and who were in too many cases ready to accept for the service the candidate who would undertake it at the cheapest rate. This system prevailed not only in New Jersey, but in all the neighboring States, down to the foundation of normal schools and the general awakening upon the subject of public education which took place about the middle of the present century.

STATE NORMAL SCHOOL.

The State Normal School, as has been stated, was established by a law passed in 1855. Its location was fixed at Trenton. It was placed under a board of trustees to be appointed by the governor with the confirmation of the senate. An annual appropriation of \$10,000 was given for its support. The trustees appointed as principal Prof. William F. Phelps, who at that time was principal of the experimental school in the New York State Normal School at Albany. He retained this position till 1865, when he resigned to accept a similar place in Minnesota. It was Principal Phelps's plan to have all subjects of study necessary to the future teacher taught in a preparatory school, and to

restrict the normal school to its legitimate work of training the students in methods of instruction. There was therefore organized in connection with the normal school a model school "where the pupils of the normal school should have an opportunity to observe and practice approved modes of instruction and discipline, and in which pupils may be prepared for the normal school."

The school was opened in March, 1856, in buildings which had been prepared for it by enterprising citizens of Trenton. The model school was put in the charge of David Cole, then principal of the Trenton Academy, which at this time was merged in the model school and ceased to exist. During this year also Mr. Paul Farnum, of Beverly, in Burlington County, conveyed to the State the Farnum school property, to be used in connection with the normal school as an auxiliary preparatory school. With it he gave also an endowment, in grounds, buildings, and money, amounting to about \$70,000.

The normal school has from the beginning pursued a most successful career. The successive principals have been as follows: William F. Phelps, A. M., 1855 to 1865; John S. Hart, LL. D., 1865 to 1871; Lewis M. Johnson, A. M., 1871 to 1876; Washington Hasbrouck, Ph. D., 1876 to 1889; James M. Green, Ph. D., 1889 to the present.

The buildings now belonging to the normal and model schools are the following: (1) A building used by the normal school; (2) a building used by the model school; (3) a building for the use of the students of the normal school as a place for lodging and boarding.

In the normal school no tuition fee is charged to students who promise to become teachers in the public schools of the State. If they do not so promise they are required to pay for their instruction the sum of \$50 a quarter, which covers not only their tuition and books, but their board. Their promise pledges them to teach for a period of at least two years, otherwise they agree to refund to the school the cost of their education. In case they intend to teach, ladies pay \$37.50 a quarter and \$1 for books, and gentlemen \$39 a quarter and \$1 for books. These charges cover all expenses, including washing. Day pupils pay as charges \$12.50 if not intending to teach, but if intending to teach \$1 a quarter. In the model school day pupils pay by the quarter sums varying from \$6.50 in the lowest class to \$14.50 in the high school department. In the Farnum preparatory school tuition fees are also charged, which go toward the maintenance of the school.

For admittance to the lowest class of the normal school candidates must be prepared to sustain an examination in orthography, reading, arithmetic, geography, grammar, and United States history. Candidates may be admitted without examinations on presenting teachers' certificates covering the required subjects. Candidates holding the diploma of approved high schools (of which there are 41) are admitted to the class of the second year without examination; that is, to the class pursuing professional studies.

The plans of study may be stated as follows: The original plan of this school has to a very great extent been continued—that is, the work done in the normal department is chiefly professional. The first of the three years, however, is taken up with a course of study designed to make up deficiencies in the preparation of those who have entered. The remaining two years are strictly professional, and are occupied in going over the subjects of study with the purpose of showing how they may be most naturally and efficiently taught.

The teachers in each of the subjects endeavor to develop it in a logical order, having reference not only to the elements of the subject, but to the mental powers which are to grasp them. In the model school connected with the normal school, and also in the city schools of Trenton, the normal students have an opportunity of observing the methods of good teaching and also of practicing the art of teaching under adequate supervision and instruction. In this way the graduates of the normal school are prepared to enter upon the practical duties of their profession, not as inexperienced experimenters, but to a certain extent as trained and expert teachers.

The statistics of the State Normal School and its auxiliary institutions may be given from the annual report for 1896, as follows:

State Normal and Model School.

[President, James M. Green, Ph. D.]

Teachers in the normal school.....	23
Students in the normal course.....	594
Graduates, 1895	149
Volumes in library.....	4,000
Value of buildings and grounds.....	\$100,000
Annual appropriation.....	\$28,000
Teachers in the model school.....	25
Students in the model school.....	591
Graduates in 1896.....	39

Farnum Preparatory School, Beverly, N. J.

[Principal, James R. Dilks, A. M.]

Instructors of secondary grade.....	4
Secondary students	41
Elementary students.....	91
Graduates, 1895	18
Volumes in library.....	4,000
Value of grounds and buildings.....	\$22,000

No person is allowed to teach in the public schools of the State without a license duly obtained. There are three classes of licenses: (1) State certificates, (2) county certificates, and (3) certificates granted by city boards of education. State certificates are granted on the recommendation of a board of examiners, consisting of the State superintendent of public instruction and the principal of the State Normal School. The graduates of the normal school are entitled to second-

grade State certificates without examination. There are two examinations each year for State certificates, held at Trenton, beginning on the first Thursdays of June and December. The certificates are of three grades. For the first the candidate must be 25 years of age, and must be able to show five years of successful experience in teaching. The certificate is for life, and is valid in any county in the State. For a second-grade certificate the candidate must be 21 years of age, and must show two years of successful experience in teaching. The certificate remains in force ten years and may be renewed without examination. It is valid in any county of the State. For a third-grade certificate the candidate must be 20 years of age. The certificate is good for seven years in any county of the State, and may be renewed without examination. A college diploma, in the discretion of the board of examiners, may be accepted in place of an examination upon subjects covered by it. The State board may also indorse the diplomas and certificates of another State, provided the other State reciprocates.

Certificates, good for schools within a county, are granted on the recommendation of a county board of examiners, consisting of the county superintendent and persons appointed by him. They hold three stated meetings annually for the examination of candidates, viz, in October, in February, and in May. The certificates are of three grades, and the candidates for each must be, respectively, 20, 19, and 18 years of age. The great majority of the teachers in the schools of the State hold county certificates.

In the superintendent's report for 1893 it is stated that there were held by the teachers of the State 2,819 certificates, out of which were State certificates as follows: 185 first grade, 121 second grade, and 132 third grade; in all, 438. There were 520 county certificates, as follows: 215 first grade, 213 second grade, and 92 third grade. There were also 1,789 certificates issued by city boards of education, and about 72 certificates for special teachers, such as kindergarten, French, German, and drawing.

There are several other provisions in the New Jersey school system which it is proper to mention, at least in a summary manner:

1. At all meetings for school business women are authorized to vote upon all questions except for the choice of members of the boards of education. However, they are eligible as members of these boards, even though the law does not authorize them to vote for themselves or for anyone else.

2. The law directs that on the last Friday preceding certain specified holidays, exercises shall be held appropriate to each. These days are: Arbor Day, devoted to the planting of trees; Decoration Day, devoted to decorating the graves of the patriot dead; Washington's Birthday, the Fourth of July, and Thanksgiving Day.

3. A law was passed in 1896 which was designed to provide an annuity for retired teachers of the public schools. This law provides

that the State superintendent of public schools, the members of the State board of education, and two representatives of the State Teachers' Association, chosen at its annual meeting, shall act as a board of trustees of the teachers' retirement fund, also that the State treasurer shall, ex officio, be the treasurer of this fund; that the fund shall consist of the following parts, namely: First, of a contribution of 1 per centum of their salaries from teachers of public schools who give notice that they desire to avail themselves of the provisions of the act; second, all moneys and property received by donation, legacy, gift, bequest, or otherwise for or on account of said fund; third, all other increments which may legally be devised for the increase of said fund. In order that any teacher may become admissible to the provisions of this law he must give notice of such wish to his supervisory board, which thereupon retains 1 per centum of his salary and pays it over to the treasurer of the retirement fund.

The benefits of this fund are reserved to those teachers who have taught in the public schools for not less than twenty years and shall have become incapacitated for their duties, and shall have paid in contributions to said fund a sum equal to 20 per centum of their annual salaries.

When the fund has grown so as to authorize it, each teacher who has been retired is to receive an annuity thereafter equal to one-half of the average salary received during the preceding five years; provided that no annuity granted under this law shall be less than \$200, nor more than \$600. It is also provided that any teacher who has been a contributing member of this fund for at least five years shall receive one-half the sum contributed to said fund.

It is not yet certain how the scheme of this law will work. The sources of income for this fund seem inadequate; and few teachers will be willing to become contributors to the fund without the prospect of receiving from it advantages equal to those promised when the scheme is in full operation. If the State were to become a party to the stipulations, and out of the public educational funds contribute to the retirement fund, there would then be a fair prospect of initiating a promising method of pensioning teachers.

The following statement for November 30, 1897, is given:

Amount received and entered in the fund	\$15,266.48
Amount received awaiting details	952.88
Total received	16,219.36
Amount expended	1,568.05
Balance on hand	14,651.31
Number of contributing members	2,130
Number of annuitants	5
Amount of annuities, per year	\$1,375
Number of applications under consideration	4

4. The school law forbids the employment of children in factories—boys under 12 and girls under 14 years of age.

5. For the purpose of stimulating patriotic feelings in the minds of the children it is required by law that there shall be provided for every schoolhouse a flag, which shall be kept unfurled during the sessions of the school.

6. Teachers' institutes continue to be held in almost every county of the State. The sum of \$100 is appropriated from the State funds to each institute, and the teachers of the county are by law excused from their schools and are required to attend.

Financial statement, 1895.

Balance on hand from last year.....	\$648, 191. 48
Received from—	
Interest on permanent funds	127, 236. 35
State taxes.....	2, 119, 460. 00
Local taxes.....	2, 261, 513. 20
Sale of bonds.....	320, 701. 25
All other sources.....	101, 564. 53
Total receipts.....	<u>5, 578, 666. 81</u>
Expended for—	
Sites, buildings, etc.....	1, 021, 680. 91
Salaries of superintendents and teachers	2, 898, 942. 46
Bonded indebtedness paid.....	340, 946. 28
All other purposes	641, 007. 69
Total expenditures.....	<u>4, 902, 595. 34</u>
Amount of funds invested and yielding revenue	<u>3, 498, 490. 77</u>

Chapter V.

NOTES ON EARLY TEXT-BOOKS.

New Jersey had no large publishing center within its borders. It depended commercially for the supply of its school books, as for most other things, upon Philadelphia and New York, and to a certain extent upon Boston. It may therefore be inferred that in the use of books for its schools and families the State followed the example of its more populous and better provided neighbors. The books that were popular in New England, New York, and Pennsylvania may in like manner be set down as the current school books in the little intermediate State.

Mr. George A. Plimpton, of New York City, whose collection of early text-books is perhaps unsurpassed, has furnished me and permits me to use an account which I here insert in his own words.

EARLY TEXT-BOOKS IN NEW JERSEY.

By GEORGE A. PLIMPTON.

Up to the time of the Revolution the text-books used in the common schools of New Jersey were very limited.

Take, for instance, the subject of reading. It is quite possible that some of the early settlers may have brought with them copies of the hornbook—the first thing which was put into the hands of children to teach them the alphabet. The hornbook was used extensively in New England and the South, and there is every reason to believe in New Jersey also. This was probably followed by the English Schoolmaster, edited by Edward Coote. This, commencing with the alphabet, takes up vowel sounds, has several chapters on syllables, contains the Catechism and the Bible. This was first published in 1692. After this the different editions of the New England Primer were used all through New Jersey, and then Dilworth's Spelling Book. Dilworth was quite a prolific author, and his spelling book and arithmetics were very largely imported before the Revolutionary war. Anthony Benezet published the Pennsylvania Spelling Book in 1782 in Providence, and a book called the Youth's Instructor in the English Tongue, or the Art of Spelling, had appeared in Boston in 1770, and was used more or less in New Jersey. In 1783 Noah Webster brought out his spelling book, and subsequently other reading books, which were for many years widely used, supplanting Dilworth and the primers. At the beginning of the nineteenth century there seems to have been great activity in the publishing of reading books. Caleb Bingham brought out a whole series, and others which appeared at this time were the Youth's Preceptor, by R. K., of Newcastle; the Child's Assistant, by Samuel Temple; the Young Child's A-B-C Book, by Samuel Wood (New York, 1806); the Franklin Primer (1811); the American Primer (Philadelphia, 1813); the New England Primer Improved (Philadelphia, 1818); the Child's

Companion, by Caleb Bingham (1819); the First Book for Children, by Lindley Murray (Philadelphia, 1819). About 1820 a whole series of English readers by Lindley Murray appeared, and in 1825 John Pierpont published the American First Class Book. In 1836 Cobb's juvenile readers came out, and later the Russell readers were published in New York. In 1840 a series of readers by C.W. Sanders appeared, the first to follow the present system of grading—first, second, third, and fourth. Marcus Wilson, of Vineland, published a series of readers since the war which were quite widely used.

The arithmetics used in New Jersey previous to the Revolution were all English books. Edward Cocker's Arithmetic was used quite extensively in New Jersey, and this was followed by Thomas Dilworth's, of which different editions were published in Hartford, New London, and New York. The first arithmetic published in this country, however, was by Nicholas Pike, and it appeared in 1788. Nathan Daboll, of New London, Conn., in 1799, wrote his Schoolmaster's Assistant, which had a large sale for many years.

Daniel Adams, of Keene, N. H., in 1826 published a series of arithmetics. Michael Walsh's System of Mercantile Arithmetic had come out in 1804. Jacob Willets's Scholar's Arithmetic, published in Poughkeepsie in 1822, was doubtless more or less used in New Jersey, as was Colburn's First Lessons in Arithmetic, issued in 1826. Roswell C. Smith's Practical Arithmetic came out in 1829. Stephen Pike's Arithmetic was published in 1852, John F. Stoddard's in 1853, Dodd's High School Arithmetic in 1854, and a little later Robinson's arithmetics, which were used until the time of the civil war and even to the present day.

Up to the time of the Revolution geography was not taught in New Jersey. The first American geography was that of Jedediah Morse, which was published in 1791. Benjamin Workman, in Philadelphia, brought out the Elements of Geography in 1803. In 1808 Elijah Parrish, of Newburyport, Mass., brought out his Universal Geography, and in 1817 Nathaniel Dwight, of Northampton, Mass., published a book also called the Universal Geography. J. E. Worcester, of Boston, brought out his Elements of Geography in 1819, and the Rudiments of Geography, by W. C. Woodbridge, appeared in 1822. Peter Parley's geographies, which came out in 1831, were used extensively. Mitchell's geographies were published in 1840, and Roswell C. Smith's First Book in Geography was brought out ten years later. In 1853 Monteith's Manual of Geography appeared, and in 1860 Olney's. These were the principal geographies used in New Jersey.

In the early days no text-books on penmanship were used by the pupils; the teacher had a set copy from which the pupils worked. All the books on writing used by the teachers in New Jersey were English, one of the principal ones being that by Edward Cocker until 1809, when James Carver, of Philadelphia, brought out his book, the New and Easy Introduction to Analytical Penmanship. In 1813 a book on the Art of Writing, by John Jenkins, of Cambridge, Mass., appeared, and in 1832 Adam W. Rapp, of Philadelphia, brought out his Complete System of Scientific Penmanship. This method of teaching penmanship continued until about 1850, when the first of our present system of copy books for the pupils appeared.

English grammar was studied very little in the schools of New Jersey before the Revolutionary war. Whatever text-books were used were English. In 1782 Albert Ross, of Hartford, Conn., published what he called the American Grammar, and in 1791 the First Principles of English Grammar was published by Joseph Hutchins. Benjamin Dearborn, of Boston, brought out his Columbian Grammar in 1792, and in 1807 the Plain and Concise Grammar, by William Woodbridge, was published. Noah Webster's Institutes of English Grammar was used during the latter part of the last century, and different editions of Lindley Murray's English Grammar were published until 1840 or 1850. In 1823 Gould Brown's First Lines of English Grammar was published, and then the Institutes of English Grammar. These books are used to-day in New Jersey.

I have no expectation in this chapter of giving anything like a complete history of the succession of books used in the schools of New Jersey. The utmost of my hopes is to supply such information as I can obtain, in order that at some future time the material for such a history may be more abundant and more available than now.

Dr. J. B. Thompson, who was so conspicuously active and useful at the time of the organization of public education in New Jersey, has furnished me with a valuable memorandum concerning certain text-books in the schools of the last century. The memorandum was prepared in connection with copies of these books which he presented to the library of Rutgers College.

TEXT-BOOKS IN THE EIGHTEENTH CENTURY.

By Dr. J. B. THOMPSON.

At the beginning of the last century schoolmasters were chiefly dependent upon memory for their means of instruction; though for arithmetic especially they usually had their own manuscript "cyphering books," from which they dictated problems and their solution to their pupils, each of whom made in turn his own cyphering book which he carefully preserved for reference and use in future years.

Before the middle of the last century, however, books were printed containing a résumé of the topics usually taught in schools, and of other things necessary for a teacher to know, giving fuller information than could be treasured up in the memory and in memorandum books.

One of these, "The Instructor, * * * containing spelling, reading, writing, and arithmetic, bookkeeping, mensuration, gauging, the art of dialling and how to erect and fix dials, dyeing, coloring, gardening, how to pickle and preserve, family medicine, geography, astronomy, and also some useful interest tables."¹ It was compiled by George Fisher, Accomptant. A copy of the fourteenth edition, corrected and improved (12mo, pp. 396), used in New Jersey, is before me. It was printed in London in 1757, and contains minute directions how to make a goose quill into a pen, with a statement of the implements necessary thereto. There are a dozen pages of apothegms for the teacher to write in script hand for imitation by the pupils, directions for ink making, etc. Half of the book is devoted to arithmetic, to which more time was given in that early day than to all other topics combined. The frontispiece is the picture of a school with the schoolmaster in gown and slippers and the boys in the garb now called "continental." The shelves are occupied by globes and by books labeled, "Ms. accompts, Navigation, Architecture, Farming," etc., while "Trade" and "History" are on the floor, with a dial and drawing instruments, near a mounted telescope, etc.

Toward the end of the century this "Instructor or Young Man's Best Companion" gave place to a book devoted entirely to arithmetic, designated as "The Schoolmaster's Assistant." It was by Thomas Dilworth, author of the New Guide to the English Tongue, Young Bookkeeper's Assistant, etc., and designated Schoolmaster in Wapping. He was a very worthy schoolmaster, and his books were extremely useful and popular. He lived until the year 1781, having issued his Schoolmaster's Assistant as early as 1743, when fifty English schoolmasters recommended it "for the speedy improvement of youth in arithmetic, as the only one for that purpose that hath yet been made public." To it was prefixed "The preface dedicatory to the revered and worthy schoolmasters of Great Britain and Ireland, and an essay on the education of youth, humbly offered for the consideration of parents." The

¹ The American edition of this book was printed by Benjamin Franklin.

copy before me was printed in Philadelphia in 1790, and to the names of the fifty English schoolmasters is added that of "Nathaniel Wurtem, schoolmaster at Philadelphia." There is also a eulogy by William Deane, of Halifax, written in 1766, and a better one by Moses Browne, probably the Englishman who, from being a pen cutter, acquired some reputation as a poet and writer. He says:

"E'en now afresh, immersed in thy pains
For future times thy recent task remains:
By double motives it assures to please,
The Youth's Instructor, and the Tutor's ease:
From darker forms it clears encumbered Rules
And Learning makes the fit delight of Schools."

Thomas Dilworth says that this book is designed "to take off that heavy burden of writing out rules and questions which you have so long labored under," etc. He divides arithmetic into five parts, but says: "As to the order, I can hardly find two masters follow it alike;" and, therefore, he adds: "Every man may turn to that rule first which he likes should be taught first." But his division is still commonly followed.

Nathan Daboll's Assistant succeeded Dilworth's in this country; but I think after the beginning of the present century.

Pike's arithmetic, a small book, succeeded Daboll's, and sold on the merits of Nicholas Pike's valuable treatise, issued in 1786. Whether this confusion of authors was intentionally made I do not know.

I may name here, also, what remains of the Writing Master's Assistant (quarto, paper). London, 1794. It consisted entirely of "copies" to be imitated by the pupils. They were first written by "William Thomson, of Islington, professor of writing and accounts, and accurately engraved on 22 copperplates by H. Ashby." This was used by schoolmasters in New Jersey, who cut out single lines as needed for imitation by the pupils who called them "copy plates," instead of copperplates.

In old arithmetics it was much more the custom than in the more recent to give intricate problems to be solved by the methods given in the rules. The introduction of algebra and the solution of such questions by its easier methods have rendered their introduction into arithmetics uncommon. Dr. E. A. Bowser, the eminent mathematician, gives me from memory a specimen problem in an arithmetic which he studied when a boy. He can not surely recall the name of the author of the book:

"When first the marriage knot was tied,
Betwixt my wife and me.
My age did hers as far exceed
As three times three does three;
But when ten years and half ten years
We man and wife had been,
Her age came then as near to mine,
As eight is to sixteen.

What was the age of each of us when we were married?"

In the Federal Calculator, Schoolmaster's Assistant, and Young Man's Companion, published in Troy, N. Y., in 1802, will be found a number of problems, such as the following:

"A man driving his geese to market was met by a man who said, 'Good morning with your hundred geese.' 'I have not a hundred geese,' says he, 'but if I had half as many as I now have, and two geese and a half besides the number I have already, I should have an hundred.' How many had he?"

The last three pages of the book are occupied with copies, such as, "When sorrow is asleep, wake it not." "Better unborn than untaught." "He who seeks trouble never misses it." "Kings as well as other men must die."

I copy here an advertisement in 1804 of G. & R. White, 38 and 64 Maiden Lane, New York, which will show the text-books used at the beginning of the present century, and also various articles which were kept in stationery shops of that period. The last item mentioned indicates the change which has taken place since that time in the notions of morality which prevail in society.

G. & R. White, 38 and 64 Maiden Lane, New York.

Bibles.	Cyphering books.
Prayer books.	Copperplate copies.
Testaments.	Ink powder, red and black.
Easy Standards.	Liquid ink, red and black.
New Guides.	Dutch quills.
Child's spelling books.	Penknives.
Child's Instructor.	Rulers.
Murray's Grammar.	Inkstands.
Ash's Grammar.	Sealing wax.
Webster's Grammar.	Wafers.
American Selections.	Slates and pencils.
Looking-Glass for the Mind.	India rubber.
Schoolmaster's Assistant.	Black and red lead pencils.
Dwight's Geography.	Drawing paper.
Morse's Geography.	Water colors.
Smith's Geography.	Pencil brushes.
Entick's Dictionary.	Pocketbooks.
Perry's Dictionary.	Writing paper.
Complete Letter-writer.	Blue paper, marble paper.
Ready Reckoner.	Bonnet board.
Song books.	Receipt books.
Children's History.	Blank books.
Catechisms.	Printed forms of blanks.
Primers.	Lottery tickets and shares.
Copy books.	

Advertisement of Messrs. Appleton in 1852.

Books by George R. Perkins, principal of New York State Normal School:

- | | |
|--------------------------------|---------------------------------|
| 1. Primary Arithmetic, 21c. | 4. Elements of Algebra, 84c. |
| 2. Elementary Arithmetic, 42c. | 5. Treatise on Algebra, \$1.50. |
| 3. Higher Arithmetic, 84c. | 6. Elements of Geometry, \$1. |

DR. THOMAS HUN, OF ALBANY.

Dr. Thomas Hun, of Albany, who died in the summer of 1896, some time before his death sent me at my request an account of the text-books used by him in the Albany Academy and in Union College. We give his account in his own words:

When I went to the Albany Academy in 1818, then 10 years old, I had studied in a private school Latin grammar, Viri Romæ, and a little of Cornelius Nepos. I was put in a class which was studying Caesar, and we studied successively, Virgil, Cicero, Justin, Terence, Sallust, and Tacitus; and in Greek the New Testament, Collectanea Græca Minora and Majora, and Adams's Antiquities. I studied the above exclusively for two years; and after that spent half the day in English until 1824, when I entered the junior class in Union College. My classical studies in college were the same as the more advanced studies in the academy. As to my studies in the English department, I know not what books I used. I can only recall Tytler's History. In

mathematics we used Daboll's Arithmetic, Playfair's Euclid, Bonnycastle's Algebra, and a trigonometry which I can not remember. When we were more advanced we took Lacroix's Arithmetic and Algebra and his Differential and Integral Calculus, to which I owe the small knowledge of mathematics which I ever had.

We studied also in college Kames's Elements of Criticism and a small work on conic sections. In the Albany Academy we had as a text-book, I think, Parker's Chemistry.

LIST OF TEXT-BOOKS IN USE 1825 TO 1832.

By CHARLES D. DESHLER.¹

1825—1827.

Webster's Spelling Book.

Marie Edgworth's Moral Tales.

Mrs. Barbauld's Popular Lessons.

1828—1829.

Burhaus' Spelling Book. For younger pupils.

The English Reader. For more advanced pupils.

Burhaus' Nomenclature. For younger pupils.

Goldsmith's Polite Learning, Contributions of Q. Q., Mrs. Opie's Tales. Continuous readers.

Walker's Pronouncing Dictionary. For more advanced pupils.

Lindley Murray's English Grammar.

Daboll's Schoolmaster's Assistant.

Afterwards superseded by Kirkham's

Jack Halyard. Reader for younger pupils.

English Grammar.

The American Preceptor. Reader for more advanced pupils.

Morse's Geography.

Woodbridge's Geography.

1829—1832.

Raddiman's Latin Grammar. Afterwards superseded by Bullion's Latin Grammar.²

Ainsworth's Abridged Latin Dictionary.

Superseded by Anthon's Latin-English Dictionary.

Historia Sacra.

Valpy's Greek Grammar. Superseded by

Anthon's Viri Romæ.

Anthon's Greek Grammar, Anthon's

Anthon's Cornelius Nepos, Cæsar, Sallust, Cicero, Virgil, and Horace, in course.

First Greek Lessons, Anthon's Greek Reader.

Lemprière's Classical Dictionary. Superseded by Anthon's Classical Dictionary.

¹ See Mr. Deshler's account of his Early Schools, p. 31.² The persistency with which the memory clings to things acquired in early life is shown by an incident which a friend narrated to me. His son was going through the experience of committing to memory the rules in Andrews and Stoddard's Latin Grammar when that book was in the full swing of its popularity in the schools. He had summoned his father to see if he could say the rule that 26 prepositions are followed by the accusative, viz:*Ad, adversus* or *adversum*, *ante*, *apud*, *circa* or *circum*, *circiter*, *cis* or *citra*, *contra*, *erga*, *extra*, *infra*, *inter*, *intra*, *juxta*, *ob*, *penes*, *per*, *pouè*, *post*, *præter*, *prope*, *propter*, *secundum*, *supra*, *trans*, *ultra*. Before he began the enumeration the father exclaimed, "Hold on, Lew; it is thirty years since I learned that list and I have never had occasion to repeat it since; let me see if I can repeat it now." And without a mistake or the least hesitation he went through the whole list.

WEBSTER'S SPELLING BOOK.

No single text-book has had anything like so wide a circulation in the United States as Webster's Spelling Book. The author was a poor, struggling literary man, and was casting about desperately for some enterprise which would be remunerative. He devised a plan for a grammatical institute of the English language in three parts. The spelling book was the part of this which was first published in 1783. A philosophical and practical English grammar followed in 1807. And then, after twenty years and with infinite labor, he brought out the American Dictionary of the English Language. It is said that he and his family lived during the preparation of this dictionary on a small royalty which he received from the sale of the spelling book.

This famous book attained its immense popularity, not so much because of its excellence, as because it came into use immediately after the Revolutionary war, when books originating in England were at a discount and the American spirit was prevalent in everything. It was common in those days for the publisher to make arrangements with persons in each State for the local publication of the spelling book. Thus, in New Jersey, Mr. John Terhune, of New Brunswick, was the State publisher, and he printed and sold all the copies which were used in the schools of the State.

It would be an interesting inquiry to ascertain how many of the Webster's Spelling Book have in all been sold.¹ During the period from 1855 to 1890 the copyright belonged to Messrs. D. Appleton & Co., publishers, of New York. Before that period Messrs. Merriam, the publishers of Webster's Dictionary, were the owners of the copyright. In 1890 the Messrs. Appleton sold the property to the American School Book Company. We give below the annual sales during the period that the Appletons were the publishers:

Sales of Webster's Speller from 1855 to 1890.

1855.....	1,093,500	1864.....	657,852
1856.....	1,187,682	1865.....	633,484
1857.....	1,092,130	1866.....	1,596,708
1858.....	984,652	1867.....	1,137,085
1859.....	1,104,948	1868.....	954,776
1860.....	938,108	1869.....	951,744
1861.....	706,344	1870.....	960,422
1862.....	308,147	1871.....	833,905
1863.....	498,958	1872.....	979,204

¹In Seudder's Life of Noah Webster we find the following facts on this subject stated: In 1814 and 1815 the sales were 286,000 a year. In 1828 the sales were estimated at 350,000. In 1847 the statement is made that up to that time 24,000,000 copies had been sold, and that then sales averaged about 1,000,000 a year. During the twenty years that he worked on his dictionary he supported his family on the royalty of 5 cents on each copy of his spelling book. For the eight years following the civil war (1866-1873) 8,196,028 copies were sold. (See p. 71.)

Sales of Webster's Speller from 1855 to 1890—Continued.

1873.....	796, 008	1883.....	916, 434
1874.....	752, 224	1884.....	952, 734
1875.....	738, 851	1885.....	788, 118
1876.....	738, 361	1886.....	829, 848
1877.....	775, 925	1887.....	734, 832
1878.....	865, 738	1888.....	744, 594
1879.....	836, 662	1889.....	644, 004
1880.....	1, 062, 986	1890.....	631, 296
1881.....	861, 444		
1882.....	865, 356	Total	31, 155, 064

Average yearly sale, 865,419.

COLLEGE TEXT-BOOKS.

I have made some search in the catalogues of Princeton University and of Rutgers College with the purpose of ascertaining what books had been in use at various times and when new books were first introduced. I have had lists made of some of these books, which are given below with a view of throwing some light on this interesting subject of college text-books.

1. COLLEGE OF NEW JERSEY.

1. FIRST MENTION OF TEXT-BOOKS.

[The list given below was prepared by Mr. Th. Cutelleau, and gives the date of the first introduction of each text-book into the curriculum, from its foundation to 1860.]

1750. Watts' *Ontology*, a Latin Grammar (known as the Newark Grammar); Cicero *De Oratore* (name of editor not found); Grammar of Hebrew (name of editor not given); Watts' *Astronomy*; Watts' *Book of Logick*; Gordon's *Geographical Grammar*, Martin's *Natural Philosophy* (two volumes).

1751. Grave's *Ethicks* (two volumes).

1752. Whiston and Brent's *Astronomical Tables*; Hodgson's *Theory of Navigation*; Street's *Tables*.

1793. Minto's *Trigonometry*, *Practical Geometry*, and *Conic Sections*; Nicholson's *Natural Philosophy*; South's *English Grammar*.

1794. The following books are mentioned for this year, but the editors' names are not given: Greek Testament, Sallust, Lucian, Xenophon, Homer, Horace, Cicero, Ovid's *Metamorphoses*, arithmetick, English grammar (perhaps South's), composition, trigonometry (perhaps Minto's), conics, natural philosophy. Also the following: Guthrie's *Geography*, Simpson's *Algebra*, Bossut's *Elements of Geometry*, Mair's *Introduction to Latin Syntax*, Kennet's *Roman Antiquities*, Wettenhall's *Greek Grammar*, Sherwin's *Logarithms*, Moore's *Navigation*; Witherspoon's *Moral Philosophy*, *Criticism*, and *Chronology*; Duncan's *Logic*.

1800. Dr. Smith's *Lectures on the Evidences of the Christian Religion*, Gisborne's *Studies of the Bible*, Prettyman's *History of the Bible*, Westminster Shorter Catechism, Episcopal Catechism and the Articles (in Latin).

1820. [The required entrance subjects, during this period and earlier, possibly consisted in such books and authors as Caesar's *Bellum Gallicum* (5 books), Sallust, Virgil (*Eclogues* and *Aeneid*), Cicero's *Select Orations*, Mair's *Introduction to Latin Syntax*, the Gospels in the Greek Testament, Dalzell's *Collectanea Græca Minora*, Jacobs' *Greek Reader*, and Livy.]

1822. Dalzell's *Collectanea Græca Majora*, Playfair's *Euclid*, Jamison's *Rhetoric*, Locke on the Human Understanding.

1830. Vethake's Principles of Political Economy.

1831. Demosthenes De Corona: Plato's Dialogues, volume 1, Tauchnitz edition; Æschines De Corona. [These works were introduced about this time, although I am not quite sure that it was this very year.—C.]

1832. Euripides, Tauchnitz edition.

1833. Cicero De Officiis, De Amicitia, De Senectute; Young's Plane and Spherical Trigonometry and Analytical Geometry, or Conic Sections.

1835. Aristotle's Art of Poetry.

1842. Davies' Bourdon's Algebra; Juvenal and Perseus, Tauchnitz edition.

1845. Mineralogy, botany, geology. [The authors' names of these subjects not given.]

1848. Hackley's Algebra, Young's Integral Calculus, Renwick's Mechanics (with additions), Sophocles (Tauchnitz edition), Paley's Natural Theology; Civil Architecture (author's name not given); Constitution of the United States.

1849. Alexander's Differential and Integral Calculus. Tacitus' Germania and Agricola, Alexander's Evidences of Christianity, Sophocles' Œdipus Tyrannus; zoology (author's name not given).

1850. Blair's Rhetoric.

1851. Whateley and Blair's Rhetoric.

1852. Alexander's Ratio and Proportion.

1854. The Study of Words, by Archbishop Trench.

1855. Butler's Analogy; Whateley's Logic; Walker's Reid.

1846. Hodge's Way of Life; Paley's Horæ Paulinæ; Longinus.

1857. Terence's Andria; Constitutional Law.

1858. Herodotus (probably the Tauchnitz edition); Coleman's Biblical History and Geography; Day's Rhetoric.

1860. Intellectual philosophy.

2. ADMISSION REQUIREMENTS OF THE COLLEGE OF NEW JERSEY.

1840-41. Cæsar's Commentaries, five books; Sallust; Virgil's Eclogues and six books of the Æneid; Cicero's Select Orations contained in the volume *In Usum Delphini*; Mair's Introduction to Latin Syntax; the Gospels in the Greek Testament; Dalzell's Collectanea Græca Minora, or Jacobs' Greek Reader, or other authors equivalent in quantity: together with Latin and Greek grammar, including Latin prosody; English grammar; arithmetic; geography, ancient and modern.

1850-51. Cæsar's Commentaries, five books; Virgil's Eclogues and six books of the Æneid; Cicero's Select Orations contained in the volume *In Usum Delphini*; Mair's Introduction to Latin Syntax; the Gospels in the Greek Testament; Dalzell's Collectanea Græca Minora, or Jacobs' Greek Reader, or other authors equivalent in quantity; Latin and Greek grammar, including Latin prosody; English grammar; arithmetic; the elements of algebra through simple equations; geography, ancient and modern.

3. COURSES OF STUDY IN THE COLLEGE OF NEW JERSEY.

1840-41.

Freshman year.—Winter session: Livy; Xenophon's Anabasis; Roman Antiquities; Latin and Greek exercises; algebra (Davies' Bourdon).

Summer session: Horace (Odes); Æschines de Corona; Latin and Greek exercises; algebra (completed).

Sophomore year.—Winter session: Horace (Satires and Epistles); Demosthenes De Corona; Latin and Greek exercises; geometry (Playfair's Euclid); plane trigonometry.

Summer session: Cicero De Officiis, De Amicitia, et De Senectute; Homer's Iliad; plane and spherical trigonometry (Young's); mensuration; surveying; nautical astronomy.

Junior year.—Winter session: Analytical geometry, including conic sections; descriptive geometry; differential calculus (Young); Cicero De Oratore; Euripides; philosophy of the mind; Evidences of Christianity.

Summer session: Integral calculus (Young); mechanics (Renwick); Cicero De Oratore; Sophocles; natural theology (Paley); civil architecture.

Senior year.—Winter session: Belles lettres; logic; moral philosophy; political economy; natural philosophy; astronomy; Latin rhetorical works; Aristotle's Art of Poetry.

Summer session: Moral philosophy; natural philosophy (continued); astronomy (continued); chemistry; Constitution of the United States; general review of studies.

1850-51.

Freshman year.—First term: Livy; Xenophon's Anabasis; archaeology; Latin and Greek exercises; algebra (Hackley); history.

Second term: Horace (Odes); Xenophon's Memorabilia; Latin and Greek exercises; algebra (completed); geometry (Playfair's Euclid); history.

Sophomore year.—First term: Horace (Satires and Epistles); Demosthenes De Corona; Latin and Greek exercises; geometry (Playfair's Euclid), completed; plane trigonometry; archaeology.

Second term: Cicero De Officiis, De Amicitia, et De Senectute; Homer's Iliad; plane and spherical trigonometry, with their applications to mensuration; surveying, navigation, etc.; mathematical and physical geography.

Junior year.—First term: Rhetoric (Whately and Blair); analytical geometry, including conic sections (Young); Tacitus (Germania and Agricola); Euripides; Evidences of Christianity (Alexander).

Second term: Rhetoric; differential and integral calculus (Alexander); mechanics; Juvenal and Persius; Sophocles (Edipus Tyrannus); natural theology (Paley); civil architecture; botany.

Senior year.—First term: Logic; philosophy of the mind; natural philosophy; astronomy; chemistry; Aristotle's Art of Poetry.

Second term: Moral philosophy; constitutional law; natural philosophy; astronomy; chemistry; mineralogy; geology; zoology; general review of studies.

II. RUTGERS COLLEGE.

1. FIRST MENTION OF TEXT-BOOKS.

(Only such titles are given as seem to be the names of particular books.)

1825. Græca Majora, Vols. I, II; Euclid's Elements of Geometry; Blair's Lectures on Rhetoric.

1828. Nelson's Greek Exercises; Hassler's Arithmetic; Bonnycastle's Algebra.

Legendre's Geometry (Cambridge edition); Woodbridge's Large System of Geography; Campbell's Philosophy of Rhetoric; Hedge's Logic.

1835. Day's Mathematics; Young's Trigonometry; Young's Analytical Geometry; Young's Calculus.

1841. Story's Commentaries on the Constitution; Hutton's Geometry; Cavallo's Natural Philosophy.

1846. Hutton's Mathematics (edited by Rutherford).

1850. St. Basil's Discourse on Greek Authors.

2. REQUIREMENTS FOR ADMISSION TO RUTGERS COLLEGE.

1810.

No one shall be admitted into the freshman class unless he be found on examination able to make grammatical Latin of any exercises of Mair's Introduction and to translate into English from the Latin Caesar's Commentaries on the Gallic War,

Sallust, the Eclogues, the Georgiacs, and five books of the *Æneid* of Virgil, and from the Greek the four evangelists of the New Testament, or what shall in the judgment of the faculty be equivalent in other authors, and also to perform any ordinary exercise in vulgar arithmetic at least as far as the rule of proportion.

1825.

No student shall be admitted into the lowest class unless he be able accurately to render Mair's Introduction into Latin and Nelson's Exercises into Greek, and to translate into English from the Latin *Cæsar's Commentaries*, Sallust, the Eclogues of Virgil, and five books of the *Æneid*, and from the Greek the four evangelists of the New Testament and the *Collectanea Græca Minora*, or what shall in the judgment of the faculty be equivalent in other authors, and also to perform any ordinary exercises in vulgar arithmetic at least as far as the rule of proportion, decimal and vulgar fractions inclusive.

1830.

No student can be admitted into the lowest class unless he be able accurately to render Mair's Introduction into Latin and to translate into English from Latin four books of *Cæsar's Commentaries*, Sallust, the four orations of Cicero against Catiline, and two books of the *Æneid*; and from the Greek the four Evangelists of the New Testament, and the *Collectanea Græca Minora*, or what shall be in the judgment of the faculty equivalent in other authors; and also to perform any exercises in vulgar arithmetic as far as the extraction of the roots.

1841=42.

A knowledge of Latin and Greek grammars; four books of *Cæsar's Commentaries*; six books of Virgil's *Æneid*; Cicero's Orations against Catiline; Sallust; the Greek Gospels and the Acts of the Apostles; Jacob's or Clark's Greek Reader, and a knowledge of arithmetic.

1850=51.

The requirements are stated in the same words as for 1841-42.

3. COURSES OF STUDY IN RUTGERS COLLEGE.

1825.

Freshman year.—First term: *Æneid* of Virgil from Book VI; Roman antiquities; Latin translations and prosody; Xenophon; Greek translations and prosody; Modern geography; arithmetic of powers, roots, progressions, etc.; English grammar; composition, English reading, and declamation.

Second term: Cicero's orations, Cato Major, and Lælius; ancient geography; Latin translations and prosody; Xenophon (continued); Greek antiquities; Greek translations and prosody; modern geography; elements of algebra; composition, English reading, and declamation.

Third term: Odes of Horace, Terence, translations; Xenophon's *cyropædia*, translations; algebra, continued; modern geography; composition, English reading, and declamations.

Sophomore year.—First term: Cicero *De Officiis* and Tusculan disputations; academical questions; translations: *Græca Majora*—Herodotus, Thucydides, and Xenophon's *Anabasis*; translations: Euclid's elements of geometry; composition, English reading, and declamation.

Second term: Epistles of Horace, translations; *Græca Majora*—Lysias, Isocrates, Demosthenes; Plato, Aristotle, Dionysius Helicarnassus, Theophrastus, Polynæus, *Ælianus*, Polybins, translations; Euclid's elements of geometry (continued); ancient geography; logic, composition, English reading, and declamation.

Third term: Cicero De Oratore; translations, Græca Majora (Vol. I continued); plane trigonometry; surveying, mensuration, etc.; logic, composition, declamation.

Junior year.—First term: Livy, translations; Græca Majora (Vol. II), Homer's Odyssey; Hesiod; Apollonius Rhodius, translations; Spherics; use of the globes; projections; Blair's Rhetoric; composition; declamation.

Second term: Horace's Satires; Græca Majora—Sophocles, Euripides, Theocritus, Bion, Iloschus, Sappho, Pindar, Callimachus, etc.; conic sections; descriptive geometry; theory of curves; Blair's Rhetoric; composition; declamation.

Third term.—Quintillian; Homer's Iliad; Fluxions, or the differential and integral calculus; Christian ethics; philosophy of mind; composition and declamation.

Senior year.—First term: Horace de Arte Poetica; Virgil's Georgics; Longinus; natural philosophy; Christian ethics (concluded); philosophy of the mind; philosophy of rhetoric; composition and declamation.

Second term: Tacitus, translations; Epistles of the New Testament; natural philosophy (continued); philosophy of the mind; history and chronology; elements of criticism; composition and declamation.

Third term: Tacitus; Epistles of the Greek Testament; Hebrew or French, at option; natural philosophy (concluded); practical and physical astronomy; political economy; evidences of revelation; history and chronology; composition and declamation.

1841.

Freshman year.—First term: Herodotus and Livy with Greek and Latin composition; Greek and Roman antiquities and mythology; arithmetic, reviewed, and algebra; geography, ancient and modern.

Second term: Odes of Horace, or minor treatises; Cicero's Letters (ad Diversos) and Homer's Iliad; antiquities, mythology, and ancient geography; Greek and Latin exercises; algebra, completed.

Third term: Xenophon's Memorabilia; mythology, antiquities, and ancient geography; Satires and Epistles of Horace; Greek and Latin exercises; geometry (Hutton's) commenced; declamations, translations, and compositions throughout the year.

Sophomore year.—First term: Cicero—Letters to Atticus or De Oratore; Homer's Odyssey, or Hesiod; Greek and Latin exercises; geometry, completed; logarithms.

Second term: Demosthenes, or Thucydides; Terence, Plautus, or Cicero de Claris Oratoribus; Greek and Latin exercises; Young's Plane Trigonometry; mensuration of heights and distances.

Third term: A tragedy of Euripides or one of the Olynthiac orations of Demosthenes; Tacitus; Greek and Latin exercises; navigation, and mensuration of superficies and solids; surveying and engineering; compositions and declamations throughout the year.

Junior year.—First term: Tragedy of Sophocles and Medea of Seneca; Greek and Latin exercises and essays on classical subjects; spherical trigonometry and astronomy; logic; philosophy of rhetoric (Campbell's).

Second term: A dialogue of Plato; Cicero's Tusculan Disputations; translations and essays; analytical geometry, embracing conic sections; Young's Differential Calculus; Campbell's Philosophy of Rhetoric (continued); Christian ethics; philosophy of the mind; chemistry.

Third term: A tragedy of Æschylus; Juvenal; translations and essays; Young's Integral Calculus; Christian ethics; philosophy of the mind; Campbell's Philosophy of Rhetoric (completed); chemistry. Composition and declamation throughout the year.

Senior year.—First term: A tragedy of Æschylus or Sophocles; Cicero de Officiis; history of Greek and Roman literature; Cavallo's Natural Philosophy; Story's Commentaries on the Constitution of the United States; evidences of revelation.

Second term: Pindar; Horace's Art of Poetry; translations and essays; natural philosophy (continued); Story's Commentaries (continued); Christian ethics; philosophy of the mind; history and chronology; chemistry.

Third term: A Greek tragedy, or Orations of Demosthenes; Quintilian, or Satires of Persens; natural philosophy; history and chronology; political economy; Christian ethics (completed); geology and mineralogy. Compositions, declamations, and disputations weekly during the year.

1850-51.

Freshman year.—First term: Herodotus or Homer's Iliad, and Livy; Greek and Latin exercises; arithmetic (reviewed); algebra (Hutton's Mathematics); geography, ancient and modern; French language and literature.

Second term: Odes of Horace, or minor treatises of Cicero; Cicero's Letters (ad Diversos); Homer's Iliad; antiquities, mythology, and ancient geography; Greek and Latin exercises; algebra (Hutton's) completed; French language and literature.

Third term: Xenophon's Memorabilia; mythology and antiquities; ancient geography; Satires and Epistles of Horace; Greek and Latin exercises; geometry (Hutton's); French language and literature. Declamations, translations, and compositions throughout the year.

Sophomore year.—First term: Cicero—Letters to Atticus, or de Oratore; Homer's Odyssey, or Hesiod; Greek and Latin exercises; geometry completed, logarithms (Hutton's); French language and literature.

Second term: Demosthenes or Thucydides; Terence, Plautus, or Cicero de Claris Oratoribus; Greek and Latin exercises; plane trigonometry (Hutton) and mensuration of heights and distances; French language and literature.

Third term: A tragedy of Euripides, or Orations of Demosthenes; navigation; and mensuration of superficies and solids (Hutton); Tacitus; Greek and Latin exercises; surveying and engineering; French language and literature. Compositions and declamations throughout the year.

Junior year.—First term: A tragedy of Sophocles and Medea of Seneca; Greek and Latin exercises and essays on classical subjects; spherical trigonometry and astronomy; logic; philosophy of rhetoric; French language and literature.

Second term: A dialogue of Plato; Cicero's Tusculan Disputations; translations and essays; analytical geometry, embracing conic sections; differential calculus (Hutton); philosophy of rhetoric (continued); Christian ethics; philosophy of the mind; chemistry.

Third term: A tragedy of Æschylus; Juvenal; translations and essays; integral calculus (Hutton); Christian ethics; philosophy of the mind; philosophy of rhetoric (completed); chemistry. Compositions and declamations throughout the year.

Senior year.—First term: St Basil's Discourse on the Greek Writers, or a tragedy of Æschylus or Sophocles; Cicero de Officiis; history of Greek and Roman literature; Cavallo's Natural Philosophy; Story's Commentaries on the Constitution of the United States; evidences of revelation.

Second term: Pindar; Horace's Art of Poetry; translations and essays; natural philosophy (continued); Story's Commentaries (continued); Christian ethics; philosophy of the mind; history and chronology; chemistry.

Third term: A Greek tragedy, or Orations of Demosthenes; Quintilian, or Satires of Persens; natural philosophy; history and chronology; political economy; Christian ethics (completed); geology and mineralogy. Compositions, declamations, and disputations weekly during the year.

Chapter VI.

ACADEMIES AND SECONDARY SCHOOLS.

Schools which were established by corporations and by individuals for giving an elementary classical education preceded in point of time the establishment of public schools. Neighborhood schools, which communities set up for the elementary instruction of their children in reading, writing, and arithmetic, were, of course, the earliest steps in the educational development. But when these communities became more advanced in wealth and physical comforts there were everywhere movements for higher schools. All the religious bodies that shared in the early settlement of New Jersey were friends of education, and most of them prided themselves on having an educated ministry. It was somewhat later that these denominations set up theological seminaries; but colleges which could impart a sufficient classical training, and academies¹ which could prepare young men for entering these colleges, were early looked upon as educational necessities. In New England, where this necessity was first felt, there were many schools of this academic grade, and Harvard, the first college in the colonies, was founded in the seventeenth century. Long before the people of New Jersey were prepared to rely upon their own means of education they were accustomed to send their sons to the schools and colleges of New England. This was especially true of the communities whose ancestors had emigrated from New England. In most other cases the young men who were designed for the liberal professions were sent to Europe to enjoy there the privileges which they could not obtain at home. Even until the time of the war for independence many of the rising young men in the colonies secured their academic and professional education in Holland or in England or Scotland.

Taking the counties of the State in alphabetical order, we propose to give some account of secondary education in each.

ATLANTIC COUNTY.

There are now in Atlantic County high schools at Atlantic City and at Egg Harbor City. Of the former the following statistics are given

¹ The use of the word "academy" in the sense of a school for secondary education is distinctly of American origin. There is nothing in its ancient Grecian or Roman use, or in its employment in Europe in modern times, to suggest the sense in which it became common, especially in the State of New York.

in the Report of the United States Commissioner of Education for 1894-95:

Name of school, Atlantic City High School; principal, Henry P. Miller; other teachers, 3; pupils of secondary grade, 55; preparing for college, 5.

Of the latter the returns are as follows:

Name of school, Egg Harbor City High School; principal, Henry C. Krebs; other teachers, 1; pupils of secondary grade, 8; graduates, 1895, 6.

BERGEN COUNTY.

As has been already stated, the village of Bergen was the first European settlement established on the west side of the Hudson River within the boundaries of New Jersey. This settlement is believed to have been begun in 1658, when certain Hollanders petitioned the governor of New Amsterdam for leave to settle on the west bank of the Hudson. The village of Bergen which sprang up was of pure Dutch stock, and the inhabitants set themselves from the first to provide a church and a school for their community. The school at first was under the care and patronage of the church. The consistory appointed the schoolmaster, who served also as catechist. The instruction was, of course, in the Dutch language until the influx of English and the preponderance of English interests led to the change to the English language.

In 1799 a large brownstone building was erected for what became the academy. A charter had been obtained for an institution to be named the "Bergen Columbia Academy." The trustees of this academy took possession of the lands which in the early grant had been set apart for the support of schools. These lands the trustees in part leased and in part sold and invested the proceeds in interest-bearing securities for the benefit of the academy.

In 1813 the school trustees of the township of Bergen made a claim for these school lands, as belonging to the town and not to a private corporation. After a prolonged controversy the trustees of the academy ceded to the township not only the school lands remaining unsold, but also the invested funds derived from the lands which they had sold, and the academy building and furniture. From that time, therefore, the academy became the free school of the township of Bergen. No other academy has sprung up to take the place of the Columbia Academy, which, however, in its day was a notably successful school of secondary instruction.

Two distinguished schools have existed in Hackensack, which was one of the early settlements of Bergen County. One of these was Lafayette Academy and the other Washington Academy. The former originated in 1825, when trustees appointed by the inhabitants of a part of Hackensack were directed to establish a school for all branches of a classical education. Ground was purchased, and a building was erected for the proposed academy, and, as the organization coincided

in time with the visit (1829) of General Lafayette to the village through which he had marched during the darkest hours of the Revolution, they called it the Lafayette Academy. This was maintained as an academy until 1853, when it was sold and a commodious public school erected in its place.

The other important academy was the Washington Academy, which was founded in 1769. It is believed to have sprung out of the discussion in reference to the location of Queen's College, which had been chartered in 1766. There was a rivalry between New Brunswick and Hackensack for the establishment of the college, and when it was finally decided in favor of the former the people of Hackensack were so aroused in reference to education that they resolved to establish an academy of a very superior character.

Mr. Reinen Van Giesse gave the land for the site and the other citizens subscribed the funds, with which they built a large and substantial building. The school was called the Washington Academy. For many years it flourished under able and distinguished teachers. Peter Wilson, a learned Scotchman, who came to America to escape poverty and religious oppression, was the first principal. Afterwards he was called to Columbia College as professor of Greek, where he distinguished himself. During his principalship there was a movement to obtain a charter as a college for the Washington Academy, but owing to the unwillingness of Mr. Wilson to take an active part in it the design failed. The building proving inadequate for the large number who desired to attend, the inhabitants, in 1871, resolved to tax themselves for the erection of another. The trustees of Washington Academy surrendered their charter at this time and it became merged in the public school system of the State, and was thereafter known as District No. 32 in the township of New Barbadoes.

BURLINGTON COUNTY.

The first grant¹ of land in New Jersey for educational purposes was made in 1682, by the general assembly, to the town of Burlington. The grant covered the island of Matinecunk, which had belonged to Robert Stacey; and it is a tradition in Burlington that he had conveyed it to the colony of West Jersey in order that it might by them be granted to the town of Burlington for school purposes. There are references to this found in the records of the town at various times, showing that this grant has been carefully and honestly used for the purposes intended.

The object aimed at by the schools supported by the island grant was of course only elementary education, and we never find that any part of the proceeds was used for the support of secondary schools. This latter class of education relied on private benefactions, and Burlington

¹ See Leaming & Spicer, Colonial Laws, p. 465. See p. 19.

has been the chief locality in the county where higher education has received any considerable development.

The institutions of higher learning in Burlington were all connected with the Episcopal Church, and owe their origin to the energy and perseverance of Rev. George W. Doane, D. D., the bishop of New Jersey. Almost immediately after his induction into the bishopric and his settlement in his see at Burlington he began to agitate the subject of founding schools of learning which should be connected with the church and impart to the attendants a Christian education. Bishop Doane was consecrated in 1833, and in 1837 the school for girls, St. Mary's Hall, was founded.

ST. MARY'S HALL.

This important school is still in an active and prosperous state of existence, and has verified in a remarkable degree the object of its founder.

In a circular addressed, "To all who bear the sacred name of daughter, sister, wife, or mother, and to all who honor it," he earnestly appeals in behalf of this school:

The best teachers in every department of science, literature, and the fine arts proper to such an institution shall be procured, and every possible facility shall be afforded, that its pupils, duly improving their opportunities, may become well-instructed and accomplished Christian ladies. * * * Of the situation, edifices, and grounds selected for the institution, which is the subject of this circular, it would be difficult to speak in terms which would do justice to them without the appearance of exaggeration. The position on the Delaware, a little more than an hour's journey by steamboat or railroad from Philadelphia, and from five to six hours from New York, is unsurpassed for healthfulness, convenience, and beauty. The buildings, nearly new, and built expressly for a female seminary, are extensive and perfectly commodious, with spacious grounds, a well-cultivated garden and greenhouse. The schoolrooms are of the best construction, light, airy, and agreeable; and the whole establishment is fitted up and furnished in the best manner, and will be supplied with fixtures and apparatus of every kind, adapted to the most extended course of female education.¹

This institution was founded as a stock corporation, the shares of which amounted to \$25,000. This sum was to be expended in the purchase of buildings, grounds, furniture, and apparatus. The stock was to bear interest at 6 per cent. The entire control and management of the institution were put into the hands of a board of trustees nominated by the bishop of the diocese of New Jersey, for the time being, and appointed by the stockholders, the bishop being *ex officio* the president of the board. The shares were immediately subscribed for and the school was begun. The maintenance of the school was dependent on the fees paid by students; but so favorably received was it, and so acceptable was the plan of imparting a Christian education to the children of the church, that from its very beginning it had a remunerative patronage.

¹ Dr. Hill's History of the Church in Burlington, p. 446.

We learn from Dr. Hills's History of the Church of Burlington that the alumnae of St. Mary's Hall held in 1875 a reunion on the anniversary of Bishop Doane's birthday (May 27). The event was one of great joy and felicity. The graduates of the hall in great numbers, from the earliest years of the school to the latest, gathered in the familiar buildings and grounds and renewed their sweet recollections of the hall and their comrades and teachers.

The successive principals of St. Mary's Hall are here enumerated:

Rev. Asa Eaton, D. D.	1837 to 1839
Rev. Reuben Isaac Germain, M. A.	1839 to 1855
Rev. Daniel Caldwell Millett, M. A.	1855 to 1857
Rev. Elvin Keyser Smith, M. A.	1858 to —

BURLINGTON COLLEGE.

The idea of establishing a college at Burlington had been entertained from an early period. Bishop Talbot, who was consecrated about 1722, writes in that year to the secretary of the S. P. G.:

The society had better never have bought this house, * * * but since they have bought it and can not sell it again for the worth, they had better make a free school or college; it is very well contrived for that purpose. * * * Something of a college must be had here; the sooner the better.

Only a few years after this, in 1728, Mr. Daniel Coxe, who acted as agent for the S. P. G. in New Jersey, writes to the secretary:

It is reported here and in the neighboring colonies that the society designed to erect a college on some part of the Continent of America for the educating of youth after the manner as is practiced in the University of Oxford and Cambridge, but that they are as yet unresolved what place to pitch upon for that purpose.

Mr. Coxe then strongly recommended Burlington, and recites at great length the advantages which it presents for such a purpose. He says:

I should with great respect and submission advise for and give the preference to New Jersey, and particularly to that spot of ground where the society's house now stands at the point of Burlington, which, without exaggeration or partiality, I dare aver to be the most pleasant and healthy situation of any place I've yet beheld in America, and will not submit to any other for all manner of conveniencys and necessaries of life.¹

It was not, however, till long after these prescient views that the college was really founded. In the Episcopal address for 1846 Bishop Doane informed his diocese that a charter had been granted by the legislature for the incorporation of Burlington College. The charter is dated 1846. The bishop announces that arrangements are in progress for opening the preparatory school, as a nursery for the college, on the 1st of November next, under the most promising auspices; that the trustees have purchased a very eligible site, and are disposed to make the most liberal arrangements for the institution. * * * He adds:

I regard the establishment of Burlington College as certain to give vigor and influence to other institutions. People resort for everything to the place where they

¹ Dr. Hill's History of the Church in Burlington, p. 239.

can find the best supply. Multiply good schools in New Jersey and you increase the flow of scholars in proportion. Let the college of the diocese be established in general confidence as an accepted reservoir where men resort to quench the noble rage for science, and there and similar places will be sought with an eager joy, as fountains among palm trees, to refresh them by the way.¹

The schools of the church at Burlington, including the college, are warmly referred to in the Episcopal address of 1848. The bishop speaks of them thus:

Burlington College is intended for the training up of pastors. It is designed as a central home for missionary deacons. When, in a few years more, these purposes shall be fulfilled the diocese will have no want of clergy of a proper spirit. There are already there five priests and six young men preparing for the ministry. Ten years, with God to bless us, will double from that source alone the present number of our clergy. * * * Nearly 300 children are gathered now at Burlington. They come from every quarter of the land. They meet as in a common home. They are knit together in the bonds of a mutual love. They will disperse with false impressions corrected, with prejudices removed, with attachments formed, with affections mutually won.

The first annual commencement of Burlington College was held in 1850. Only a small class was then graduated, but among them was an unusual number of names that have since become conspicuous. There were only five, but among them were George Hobart Doane, now Monsignor Doane, of the Catholic Church; William Crosswell Doane, now bishop of Albany; George McCulloch Miller, now a distinguished layman of New York City.

The college continued in operation till 1860. The members graduated were as follows: 1850, five; 1851, six; 1852, fourteen; 1853, seven; 1854, six; 1855, three; 1856, four; 1857, four; 1858, four; 1859, none, and 1860, two. The operations of the collegiate department were then suspended and no further graduations have since been made. The cause of this suspension was the want of any sufficient endowment. Had the eloquent and energetic founder been spared, he would have succeeded, no doubt, in placing the infant college on a permanent and satisfactory basis. Bishops Odenheimer and Scarborough, the successors of Bishop Doane, at various times made renewed efforts to awaken an interest in the college. But colleges, as they are hard to kill, so they are hard to revive when they have become moribund. In 1861 Bishop Odenheimer in a pastoral letter says:

As St. Mary's Hall was designed for the education of our daughters, so Burlington College was planned to give our sons a thorough preparatory and university training. This latter institution has never been adequately sustained by practical sympathy and support. * * * Its discipline and course of study bear the impress of large experience and elegant scholarship, and are perfect for all the purposes of the highest collegiate and Christian culture; and there is only wanted the conscientious interest of the churchmen of New Jersey to make the institution in fact what in its theory it was designed to be by its founder.

¹ Dr. Hill's History of the Church in Burlington, p. 485.

A committee appointed by the diocese reported in 1862 in the same spirit. In part, this committee says:

But your committee notice the want of patronage and interest given to these schools from this diocese. Under the immediate and constant supervision of the bishop, reflecting its highest honor upon the church of New Jersey, yet the proportion of pupils from our own State is not large.

In 1869 a new movement was made in behalf of the college. It had been proposed to erect a monument for Bishop Doane, and for this end a considerable fund had been subscribed. But now it was determined to direct this monument fund to the endowment of a professorship of ancient languages and to name it in honor of Bishop Doane. A committee of eminent graduates undertook to collect additional funds for this purpose, and Bishop Odenheimer gave to it his hearty sanction.

In 1870, at the suggestion of the bishop, the divinity department of the college was resumed with a volunteer set of professors. This and the preparatory department have continued to the present.

We give below the names of the successive rectors of Burlington College:

Rev. Benjamin Isaac Haight, M. A.	1846 to 1849
Rev. James Watson Bradin, M. A.	1849 to 1851
Rev. Marcus Ferris Hyde, M. A.	1851 to 1851
Rev. Moses Parsons Stickney, M. A.	1851 to 1852
Rev. Edward Purdon Wright, B. A.	1852 to 1853
Rev. John Lee Watson, D. D.	1853 to 1854
Rev. Hobart Chetwood, B. D.	1856 to 1858
Rev. Edward Miles Pecke, M. A.	1858 to 1859
Rev. Horatio Thomas Wells, M. A.	1859 to 1860
Rev. John Breckinridge Gibson, M. A.	1860 to 1866
Rev. Anthony Ten Broeck, D. D.	1866 to 1879
Rev. Charles Thompson Kellogg, M. A.	1870 to 1872
Rev. Joseph Clerk, D. D.	1872 to —

MOUNT HOLLY.

This was one of the most prosperous of the early settlements of West Jersey. The first settlers were Friends, and schools were begun by them almost as soon as their meetinghouses. The first movement for anything higher than a common school education was made in 1810. A company was formed who organized a school, which went by the name of the Academy. In this was imparted an education which could hardly be called secondary, but which was superior to that which was imparted in the ordinary church schools. Joseph Lancaster, the educational reformer, introduced his system of teaching. Besides the Academy, several other schools have at various times been conducted. The Baquet Institute, begun about 1847, was a school for girls. A private school was begun in 1851 by Mr. William L. Kelly, which became a good preparatory school for classics and mathematics.

There is now in Mount Holly a high school conducted as a part of the public school system.

There is at this town the school called the Farnum Preparatory School. The buildings were erected in 1855 by Mr. Paul Farnum with the purpose and expectation that they would be the home of the State normal school. But the legislature directed that the normal school should be located at Trenton, and adopted Mr. Farnum's school as a preparatory school for the normal school. A fuller account of it will be found in connection with the normal school in Mercer County.

Bordentown is an old settlement on the east side of the Delaware River. The early schools were, of course, elementary in their character, but in later times the town has become noted as a seat of secondary learning. In 1778 an academy was opened by Burgis Allison. He was a scholarly man, and is said to have been familiar with several languages. He had also a turn for mechanical contrivances, and constructed with his own hands most of the apparatus which he required for his experiments.

It was at Bordentown also that Madame Murat, the wife of Prince Murat, who had been obliged to become a refugee in America, in 1840 established a private school for the education of young ladies.

Rev. Samuel Edwin Arnold, an English clergyman, who for a time had charge of a school at Freehold, established about 1834 a school for the education of boys. This school was prosperous and successful; but Mr. Arnold only continued to conduct it for a short time, when he retired from its management, and the school was closed.

In 1851 Rev. John H. Brakeley begun a female seminary, which was incorporated two years later under the name, which it still bears, of the Bordentown Female College. Dr. Brakeley continued to administer the affairs of this college till 1875, when it came into the hands of Rev. William C. Bowen, who has continued to manage it with great success. It has become a female school of importance, which draws students from a wide territory. The subjects of study are such as are pursued in most female colleges, except that no Greek is in the curriculum. Music and art are pursued with special attention.

The New Jersey Collegiate Institute was begun as a French school for young ladies. It was incorporated in 1868, and in 1881 Rev. William C. Bowen bought it with the purpose of creating it a military school for boys. It is conducted under military discipline, and has had uniform success. It has three courses of study, namely: (1) Academic, in which the studies are English, mathematical, and scientific, with Latin, French, and German as electives; (2) scientific, including English, mathematical, and a larger proportion of scientific studies, and the same electives as before; (3) classical, including English and mathematical studies, together with the Latin, Greek, French, and German as electives. The present principal is Rev. Thomas H. Landon.

Besides these more important institutions there are a number of private schools in which much of the education is of a secondary character.

The Friends' Academy at Moorestown, near Camden, is a prosperous institution. The following statistics are taken from the Report of the Commissioner of Education for 1894-95.

Name of school, Friends' High School; principal, J. W. Gregg; number of instructors, 3; number of secondary students, 39; number of elementary students, 41; volumes in library, 150; value of building and ground, \$5,000.

CAMDEN COUNTY.

The history of education in Camden County is in general the same as that throughout West Jersey. Education began with the first immigration of the Friends into the territory. In every place where a meeting house was erected a school was also begun—sometimes in a separate building, but more frequently in the meeting house itself. The first school was established in 1682, near the old Newton meeting house. It was built of logs and had only a clay floor. The teacher in this humble building was Thomas Sharp, a young Friend.

A second school was established in 1715 in the home of Jonathan Bolton, near Haddonfield. This, also, was an elementary school, and was maintained by the Friends.

In 1750 the Scotch-Irish, who had begun a thriving settlement at Blackwood, erected a schoolhouse for the benefit of the settlement. The earliest teachers in this Presbyterian school were named Thackara, who were Friends. Subsequently schools were established in various places as they were required by the growing settlements. As the country became more thickly settled and the people more prosperous and wealthy, better schoolhouses were required. The log schoolhouse gave place to the frame; glass windows were introduced; and, in modern times, in all the more prosperous towns, the schoolhouse came to be built of brick.

All these early schools were pay schools. Parents paid a certain fee for each scholar in attendance. Usually the fee was about 3 cents a day for each pupil. Mr. F. R. Brace, former county superintendent, to whom we are indebted for most of these details, says in his chapter on education in the History of Camden County, that—

the pupils in the schools in those days were not classified except in reading and spelling, and the classes in reading were so numerous that almost the whole forenoon was occupied in hearing them. The schools were kept open three months in some places and the whole year in others, the average time being about six months. * * *

The requirement of a fee for attendance necessarily prevented poor people from sending their children. But the improvement in the State school laws was rapidly taken advantage of, and the common schools of Camden County have advanced to a place equal to any in the State.

The only institutions of secondary education which appear in the History of Camden County are the Camden Academy and the Gloucester High School. The latter was founded in 1803 and was conducted with varying success for many years.¹

The public-school system has been energetically pushed and has supplied most of the educational wants of the city. The immediate proximity of Philadelphia, with its excellent schools of all kinds, has been, no doubt, the reason that Camden did not develop institutions of a high grade. In the meantime, the wants of the community in their ordinary aspect have been well supplied by the numerous excellent public schools which have from time to time been established. As a part of this system a high school has been begun, which is reported to be in a prosperous condition.

CAPE MAY COUNTY.

There are no schools of secondary grade in Cape May County. The public schools are of a substantial character, but are all of the elementary grade. This county extends far into the ocean, and the inhabitants are largely devoted to fishing.

CUMBERLAND COUNTY.

The chief educational institution in Cumberland County is the West Jersey Academy² at Bridgeton. The first movement toward its establishment was made by Rev. Dr. Samuel Beach Jones, who in 1850 presented to the West Jersey Presbytery a written memorial recommending to this body the founding of a high grade academy within its bounds. The recommendation was adopted and the Presbytery appointed the first board of trustees. This board took steps immediately to appeal for funds with which to erect a building and start the designed school. They proposed to raise \$10,000, on the condition that no subscription should be binding until \$8,000 were subscribed. The contributions toward this sum came in very slowly; so that in two years thereafter—that is, in 1852—only a trifle over the \$8,000 had been subscribed. Meanwhile an act of incorporation had been obtained and a site provisionally purchased. The cornerstone was laid in August, 1852, and in due time the building was completed. The school was opened in 1854. From insufficient means the academy had for a time a struggle for existence. It was closed for a number of years, but has been reopened under better auspices. The present principal is Phœbus W. Lyon, A. M. It is conducted as a military school, the State military authorities furnishing the necessary arms and accouterments.

¹The Gloucester High School is reported in the Report of the United States Commissioner of Education for 1892-93, as having 4 teachers and 20 scholars in the secondary grade. William Dougherty has been for many years the principal.

²We are indebted to Principal Phœbus W. Lyon for the facts concerning the West Jersey Academy, which he recited in a paper read at the centennial anniversary of the Presbyterian Church at Bridgeton in 1892.

The departments of study taught in the school are Latin, Greek, modern languages, mathematics, and English. It is like nearly all schools of its class—both a college preparatory school and also a business school. In the Report of the United States Commissioner of Education for 1892-93 it is returned as having 7 teachers and 78 scholars in its secondary department. Twelve students were graduated from a four years' course in 1895.

SOUTH JERSEY INSTITUTE.

This school was established in 1865 by the West New Jersey Baptist Association. It was incorporated in 1866. Baptist friends in Bridgeton gave \$10,000 on condition that it should be located there. Buildings, grounds, and furniture were procured at a cost of more than \$50,000. The debt left on the school after the completion of its building was wiped out during the centennial year (1876). It is a school for both boys and girls. In 1892-93 it was reported as having 14 teachers and 176 scholars in the secondary grade. Thirty-two scholars were graduated in 1893.

Besides these schools there is also the Ivy Hall School, a seminary for young ladies, established in 1859 by Mrs. Margaretta Sheppard, and which with some untoward vicissitudes has continued to this day.

In the borough of Vineland there has always been an active sentiment in favor of good schools. As an important part of the public school system the Vineland High School was established in 1870. It was formed by the consolidation of three separate school districts, and comprises within one building not only a department of secondary learning, but also subordinate departments. It contained in 1892-93 3 teachers and 116 scholars—boys and girls—in the secondary grade. Twenty-one persons were graduated in 1893. H. J. Wightman was at that time the principal.

ESSEX COUNTY.

Few counties in the State have had a more interesting educational history than Essex, in which the city of Newark is situated. Settled, as it was, by intelligent and freedom-loving emigrants from New England, it was one of the centers of education and spread its influence in every direction. We have given on a preceding page an account of the general educational progress of Newark and its surroundings. It remains here to give a fuller account of the institutions of secondary education, which have given them a distinctive prominence in the State.

One of the earliest of the advanced schools in Newark was that begun by Rev. Aaron Burr, then the pastor of the Presbyterian Church in the town. It was designed by the pastor as an aid to his work in his church. He was a graduate of Yale College and was a man of scholarly tastes and habits. He gave whatever time he could spare from his pastoral duties to the work of teaching in this school. The

chief object was to give a higher training than could be obtained in common schools, and particularly to prepare clever lads for college.

A charter for the College of New Jersey had been granted in 1746, and Dr. Jonathan Dickinson, of Elizabeth, had been appointed president. The college was opened in connection with a classical school conducted by Dr. Dickinson. But, in consequence of his death in 1747, the infant college was removed to Newark and put under the care of Rev. Aaron Burr, who had begun a classical school as above stated. When in 1756 the college was permanently removed to Princeton, Dr. Burr, as president, went with it, and his classical school at Newark was abandoned.

As early as 1774 land had been granted for a Latin grammar school and a stone building had been erected for the accommodation of a day school and for the lodging of those who might wish to live at the school. This building was destroyed in 1780 by a British foraging party, and no steps were taken to renew it until 1792. At this latter date an association was formed for the erection of a classical school, which has since been known as the Newark Academy.¹ A site was bought and a building was erected. St. John's Lodge of Masons united in the erection of this building on condition that the third story should forever belong to them for a lodge room. The association above referred to was incorporated in 1795, and Rev. Dr. Alexander McWhorter, the pastor of the Presbyterian Church was made president of the board of trustees.

The trustees endeavored to obtain from the United States Government some remuneration for the destruction of the old academy building by the British, but without success. Some difficulty was experienced in procuring funds for the construction of the building. For the purpose of obtaining relief the trustees petitioned the legislature for leave to hold a lottery for the benefit of the academy. This was granted, and commissioners were named to arrange for drawing a lottery not to exceed £800. Another notable subscription was that of a man who gave as his contribution a negro man called James. One of the trustees, Rev. Dr. Azal Ogden, was authorized to sell him "for as much money as he would sell for" and to turn in the amount to the academy. This he did, and the academy got £40.

During an early period of the academy—1802 to 1809—both boys and girls were received as students. But at the latter date the two departments were separated and a principal was employed for each. Rev. Samuel Whelpley was appointed principal of the male department and Mr. Timothy Alden principal of the female department. The female department was, however, not continued.

¹ In January, 1892, the centennial anniversary of the Newark Academy was celebrated, and many of the facts here stated are taken from the report in the Newark Daily Advertiser of an historical address delivered on the occasion by William R. Weeks, esq. Atkinson's History of Newark and William H. Shaw's History of Essex County have also been consulted.

In 1855 the academy was reincorporated, the stock to be nontaxable. For two years at this time a female department was maintained. But this was again abandoned, and since that time the academy has been conducted only as a school for boys.

The present principal, Samuel A. Farrand, Ph. D., began his services in the academy in 1859. He continued till 1865, when he resigned, but returned in 1875, and has since remained. The academy contains departments for preparing lads for college, for scientific schools, and for a business life.

The Newark Seminary is a private school for females, which is reported in the Report of United States Commissioner of Education (1892-93) as being under the charge of Miss Whitmore as principal. It has 3 teachers and 30 scholars in its secondary grade.

The Newark High School, which was established in 1855, is an institution of a sterling character and is doing much for the educational advancement of the city. To John Whitehead, F. W. Ricord, and Stephen Conger the city is chiefly indebted for this topmost institution of their public instruction. Isaiah Peckham, still living, was the first principal; and the present principal, who has held the office for twenty-five years, is E. A. Hovey. This school has nearly 30 teachers and 1,129 scholars in all departments. In 1895 there were graduated 69 persons from a four years' course and 34 from a two years' commercial course. About 80 boys and 65 girls are reported as preparing for college. The value of the present grounds, buildings, and equipments is given as about \$75,000. As these are inadequate to the wants of the school, a new high-school building is to be erected, for which a site has already been bought and the city has appropriated \$300,000.

The Oranges, situated on the beautiful hills west of Newark, have always been a thriving and picturesque region. No large cities have grown up among these hills, but the whole territory is almost one continuous suburban settlement. The ground covered by Essex County includes the townships of Orange City, South Orange, West Orange, and East Orange. The settlers in this region were mostly of the same nativity and characteristics as those of their neighbors at Newark and Elizabeth.

An academy was probably established in what is the city of Orange about 1785; that is, just subsequent to the war of independence. This school was only a private school designed for the children of those who could pay. It is doubtful if it was in any respect what might be called a secondary school. In 1823 the Presbyterian Church in Orange established a school which also was called an academy, but which was really only a parochial school, in which the children of the poor were educated gratuitously, while those who could afford it paid tuition fees. The subjects taught, besides the common elements, were "English and the learned languages, the arts, and sciences." In this school many influential men were taught and prepared for college.

In 1847 the Brick Church Young Ladies' Seminary was established. Its purpose was to give a liberal education to the young women of the vicinity, and also to serve as a boarding school for those who might be attracted thither from a distance. This school continued for about ten years and was then abandoned. There were a number of other private schools which, in a certain way, were secondary schools. But the advent of the public school to a great extent destroyed the necessity for private schools and academies. The high school, which was established as a part of the public-school system, is now almost the only institution where secondary instruction is imparted. It is situated at South Orange, in connection with one of the public schools, and, according to the Report of the United States Commissioner of Education for 1892-93, had 2 teachers and 42 scholars. In the preceding year it graduated 6 students and had 2 preparing for college.

In Montclair there were several early schools which, besides giving elementary instruction, were also designed to teach subjects preparatory for college. These were chiefly connected with the churches, and generally the instruction in higher branches was given by the pastors. A high school was begun in 1860, which rapidly developed into an important secondary school. In 1866 improvements were made in the building and in the facilities for instruction. In 1892-93 this high school was reported as having 7 teachers and 207 scholars in the secondary grade. Twenty persons were graduated from the school during the preceding year.

The Montclair Military Academy is a private school of a high character. It is chiefly a boarding school, and the studies are such as are fitted to prepare lads for college or for business careers. It is conducted as a military school, and the grounds and buildings are well adapted for the military and academic purposes. There is a primary and kindergarten department, which is situated in a separate building. The principal of this school is J. G. MacVicar, A. M., and with him are associated 6 other instructors. The attendance is about 70, of whom about 10 are in the primary and kindergarten department.

The proximity of Bloomfield to Newark and Orange led to an early and considerable development in the direction of education. Like these settlements, Bloomfield had its early schools associated with the churches. The first academy was started in 1807. Dr. Charles E. Knox, in his history of Bloomfield Township, contributed to the history of Essex County, says that "it seems in its highest days quite to have surpassed in reputation the academies of Newark and of Orange, whose origin preceded." It was built on the stock plan, and of course tuition fees were charged. The immediate object of its establishment was the training of young men for the ministry. In its palmy days the academy had in its classical department from 30 to 40 young men of mature age. At one time this school was the principal seminary of learning in this part of the State.

It was conducted from 1816 to 1826 by Rev. Amzi Armstrong as a private school, but at the latter date it was transferred to the Presbyterian Education Society. The building, after having passed through many changes of administration, was sold to the board of directors of the German Theological School. It is still in use by them for their seminary, with its academic and theological departments.

Female education received a powerful stimulus by the seminary conducted by Mrs. Harriet B. Cooke. It was begun in 1836 and conducted by her, and later by herself and her son. She died in 1861. She states in her *Memories of My Life Work* that 1,850 pupils were trained by her.

As in other localities, the growth of the public-school system drew away interest from the academies and private schools. A high school was established in 1872 and is still conducted with the usual curriculum, including the studies preparatory to entering college and the branches fitted for a business life.

THE GERMAN THEOLOGICAL SCHOOL.

This institution¹ of theological learning was begun in 1864 with the object of training young men for the ministry of the Presbyterian Church among the Germans of the country. Rev. Charles E. Knox, D. D., is its president. In respect both to its professors and its directors the school is subject for its approval to the general assembly of the Presbyterian Church. It was begun at first in the city of Newark, where the German and American pastors were the only instructors. But in 1872 the property of the old Bloomfield Academy was purchased and the institution began its regular career. It retained and still retains its original name, "The German Theological School of Newark, New Jersey." Of course the first object is to train young men for the ministry among the Germans; but as a preparation for this theological training an academical department is also maintained where classical, mathematical, and scientific studies are pursued.

There is a small endowment, including the value of the buildings and grounds, the foundation of a professorship, and of a scholarship. The expenses of its management, when not met by this endowment, are provided for by individual and church contribution.

We take from the last Report of the United States Commissioner of Education, referring to the academic year 1894-95, the following statistics of this school:

Name, German Theological School of Newark; church, Presbyterian; president, Rev. Charles E. Knox, D. D.; professors, 3; special instructors, 2; students, 21; graduates, 5; value of ground and buildings, \$25,000; endowment funds, \$53,000; volumes in library, 4,500.

There is at the village of Summit in this county a school called the Summit Academy. It is an unincorporated private school, which was

¹The facts given are taken chiefly from the article contributed by President Charles E. Knox, D. D., to the *History of Essex County*.

established in 1885. James Heard, A. M., has been the principal from the beginning. It is solely a boys' school, and during the last school year about 35 scholars have been in attendance. Of these, 20 are reported as preparing for college. The value of the grounds, buildings, and equipments is estimated at \$1,600.

GLOUCESTER COUNTY.

The first schoolhouse built in Gloucester County was at Woodbury in 1774. It was a Friends' school and under the control forever of the society. The Woodbury Academy was established in 1791. Like many of its comrades at this time the money for the building was raised by a lottery. Some eminent men received part of their education here, among them Commodore Benjamin Cooper and Commodore Stephen Decatur. Rev. Andrew Hunter, pastor of the Presbyterian Church, was the first teacher.

Swedesboro was one of the earliest settlements in Gloucester County. It was settled by the Swedes about 1638. But the Swedes were never successful colonists, and this incipient town came into the possession of the English. The first school was begun here in 1771, Rev. John Wicksell having instigated his people to the building of a schoolhouse and organizing a school. It was in this school that Rev. John Croes, afterwards bishop of New Jersey, taught, in connection with his rectorship of the Episcopal Church. A new building was erected in 1812, which continued in use till 1872, when it was sold at auction. A new building was then erected, which still is in use. This school went by the name of the Swedesboro Academy, and was supported by the fees of the scholars and by money raised by the vote of the town. It has now become a part of the public-school system.

HUDSON COUNTY.

Hudson County was set off from Bergen County in 1840. It covers the territory on the west side of the Hudson River from Bergen Point northward, including Jersey City, Hoboken, West Hoboken, Bayonne, and Weehawken, besides several townships along the Passaic River, and likewise on the north and northwest. The early schools established in the territory belonging to this county have already been referred to. It is only necessary to mention in detail the secondary schools which in comparatively recent times have sprung up.

The city of Hudson, now forming a part of Jersey City, was at first set off from Bergen County as the township of Hudson; then in 1855 it was incorporated as a city, and finally it was consolidated in 1870 with Jersey City. In 1865, in connection with the public schools of the city, a normal school was established for the purpose of training teachers for the city schools. It was only held on Saturdays, and the teachers were the principals and other subordinate teachers of the city schools.

In the same year a high school, at first on a small scale, was begun;

but in 1869, owing to the impossibility of supplying in any adequate degree the teachers that were required by the public schools, the high school was discontinued.

What now composes Jersey City is the consolidation of many separate communities. The first steps taken to provide educational facilities for the growing town consisted in the establishment of public elementary schools. Much agitation continued for years concerning the establishment of a local normal school to supply teachers; but it was not until 1856 that such a school was begun; and then it was only continued till 1878, when a normal class was instituted in the high school.

The high school above referred to was begun in 1872. It was organized with special reference to the giving of advanced education to students of the city public schools. There were three courses of study, viz, a classical course for such as designed to enter college; a commercial course for young men who purposed to enter at once on a business career, and an English course especially designed for girls who were about to finish their education with their graduation from the high school. Arrangements were made in this school to provide pedagogical instruction for those who purposed to become teachers. This school has been of the greatest benefit to the city, and has been continued without interruption to the present.

In the Report of the United States Commissioner of Education for the academic year 1892-93 the Jersey City High School is returned as having 15 teachers and 240 scholars—17 scholars preparing for college in the classical course and 27 in the scientific course—and having graduated 70 scholars from the school in 1893.

The Hasbrouck Institute deserves especial mention in connection with the educational facilities of Jersey City. It was established in 1856 by Dr. Washington Hasbrouck. It was begun and still continues as a private unincorporated school. It is now (1896) one of the largest and best equipped preparatory schools in the State. It has a fine building on the corner of Crescent and Harrison avenues. The value of the grounds, buildings, and equipments is estimated at \$100,000. It has no separate money endowment, and is supported entirely by the fees derived from the scholars. These vary from \$40 per annum in the kindergarten department to \$120 in the academic department. There are both a male and a female department, together numbering 345 students. There were 18 graduates in 1895, and 30 males and 10 females preparing for college.

Dr. Hasbrouck, who founded this school, was appointed principal of the State Normal School in 1866. Since that time the Hasbrouck Institute has been under the care of Principal Charles E. Stimets, who has associated with himself Horace C. Wait, as vice-principal. During its long and prosperous career about 500 students have been graduated, and about 200 have been sent to college.

In Hoboken, which adjoins Jersey City on the north, there has sprung up a remarkable group of educational institutions. The population of the town is composed in large part of families of German nationality. Under their auspices the Hoboken Academy was chartered and established in 1860. The plan of organization and the methods of instruction are in a great measure of the German rather than the American type. The academy was incorporated as a joint stock enterprise, with the distinct understanding that all income from the stock should be used for the benefit of the institution. The course of study extends from a kindergarten department to a department in which the students are prepared for college.

The returns of the Hoboken Academy, as given in the Report of the United States Commissioner of Education for the year 1892-93, represent it as having 4 teachers and 87 scholars of the secondary grade. There were 13 pupils graduated from the academy in 1893.

But the most important institutions of learning in Hoboken are those founded by the will of the late Edwin A. Stevens. He directed that a plot of ground be set apart for the site of an institution of science, and that \$150,000 be paid from his estate to the trustees of this institution; and then, if in the opinion of the trustees it was necessary, a further sum of \$500,000 was to be paid over. This has been done. The institution was incorporated in 1870, under the name of the Stevens Institute of Technology.¹ Henry Morton, Ph. D., was appointed president, and the buildings were immediately begun. The school has taken a high rank as a general school of science, especially in the direction of mechanical engineering. A workshop with all convenient appliances was fitted up by President Morton and presented by him to the trustees of the institute.

A preparatory department, under the name of the Stevens High School, was also established. The primary object of this school is to prepare students for the Stevens Institute; but there are many students in attendance who do not, and do not design to, enter the parent institution. There is in this school a classical department where students are prepared for entrance into the usual literary colleges. In 1893 this school is returned as having 13 teachers and 237 scholars. There were 66 young men graduated from the school in 1893. The present principal, who has held the place from the opening of the school, is Rev. Edward Wall.

HUNTERDON COUNTY.

This county is contiguous to the Delaware River, and its nearness to Trenton and to other educational centers has prevented it from developing any great amount of enterprise in this direction. No secondary school has been established at Lambertville, which is the largest and most important place in the county.

¹ A sketch of the Stevens Institute, furnished by President Morton, will be found on a subsequent page.

At Flemington, the county seat, the first school seems to have been established in 1760. Then, in 1826, there was a brick schoolhouse, known as the Academy. In this building a classical school was established, and continued for a good many years. What was known as the High School was established by the Baptists in 1855, but it went out of existence after a few years. Then the Reading Academy was founded with a bequest left for the purpose by Daniel K. Reading. The building has been several times enlarged, and the school has been a most useful element in the growth and development of the town.

In the township of East Amwell secondary education received for a time unusual development. Rev. Andrew B. Larison, a Baptist clergyman, entered into an arrangement with his brother, and started at Ringoes a seminary for girls. The first term began in 1870, with a faculty in which C. W. Larison, M. D., was the teacher of natural science. With many successive changes in the faculty this school continued, and has been a most potent institution for good in this part of the State.

Another ambitious institution in this little village of Ringoes, in East Amwell, was founded in 1875 under the name of The Academy of Science and Art. It was mainly the idea of Dr. Cornelius W. Larison, who was the teacher of science in the seminary at Ringoes. He began to teach science in a more advanced degree than was required in the seminary. He had, of course, only a small number of pupils, but he arranged for them a curriculum of studies which included not only the science which he taught them, but also mathematics and English branches which were taught by others. With a view of imparting a practical training in the branches of natural science which he taught, Dr. Larison frequently conducted his classes to the surrounding mountains, where they might learn the secrets of nature amid the scenery where she loves to display them. Dr. Larison continued these classes till his election to a professorship at Lewisburg, where he had graduated.

MERCER COUNTY.

This county is noted above all others in the State for its institutions of higher education. Besides the College of New Jersey and the theological seminary at Princeton, there are a number of other eminent schools of learning of different kinds. The removal of the College of New Jersey from Newark to Princeton in 1756 was the most potent cause in instigating the establishment of schools of learning in the vicinity. It will not be necessary to dwell upon the history of the college or the seminary, because separate and adequate accounts of them will be found below.¹ Beginning with the city of Trenton, we will give some account of the various other schools in Mercer County:

The Trenton Academy was the oldest of the advanced schools in the city. It was founded in 1781 as a stock institution. The original

¹ See the History of the College of New Jersey, by Prof. John De Witt, D. D., LL. D., and the History of the Princeton Theological Seminary, by Rev. J. H. Dulles.

shares amounted to £270, subscribed by prominent citizens. The school was opened in 1782 with pupils of both sexes. It was chartered by the legislature in 1785, and was authorized in 1794 to raise money by means of a lottery for its benefit. Twelve hundred and sixty-three dollars were obtained by this means. The Trenton Academy has had a long and very useful existence, and has trained many men of eminence and learning. It had many ups and downs in its career. The most capable and successful of its more recent principals was the Rev. David Cole, D. D., who was one of the active and influential movers in the events which resulted in the establishment of the State Normal School in 1855. He continued to remain at the head of the Academy until 1857, when he became professor of Greek and Latin in the normal school. He remained, however, only one year, when he gave up his professorship and became a pastor.

After the departure of Dr. Cole the old Trenton Academy lasted for awhile, but finally it was closed and the building was purchased by the city for one of its schoolhouses, and it is still in use in the public school system.

The normal school was authorized by the legislature in 1855. The purpose, as defined by the act, was "the training and education of its pupils in such branches of knowledge and such methods of teaching and governing as will qualify them for teachers of our common schools." The buildings, which were the gift of the city of Trenton, were at once begun, but in the meantime the school was opened in a temporary building. The permanent buildings were completed and occupied in March, 1856. The first principal was William F. Phelps, who held the place until 1864, when he went to Minnesota as principal of the State Normal School there. The successive principals have been as follows:

William F. Phelps	1855 to 1864
John S. Hart	1864 to 1871
Lewis M. Johnson	1871 to 1876
Washington Hasbrouck	1876 to 1889
James M. Green	1889 to —

There is also a model school connected with the normal school, which was established in 1858, and which was designed as an elementary school, where the normal scholars can observe the best methods of instruction and can be trained to a correct theory and practice of the training of children.

Mr. Paul Farnum, of Beverly, had erected a building which he desired the State to accept as a home for its normal school, but the sentiment of the State was in favor of having its normal school at the capital. Hence the school at Beverly was given to the State, including the building and an endowment of \$20,000, on condition that it should make the school a preparatory department of the State Normal School and appropriate annually the sum of at least \$1,200 for its support.

Under this arrangement the State Normal School has been conducted down to the present time. The State appropriates \$28,000 annually for the support of the institutions. The model school is self-supporting, its earnings for the year ending June, 1895, having been \$23,349.

In connection with the public school system of Trenton, a high school was established in 1874. The curriculum includes the usual branches of a secondary school, and is intended to train both boys and girls for college or for practical life. The attendance is large and from all classes of society. For the year 1892-93 there were 11 teachers employed and nearly 300 scholars in attendance.

In 1790 a movement was begun in Princeton to establish an academy. A number of the leading men of the place, by individual contributions, raised the funds for starting an academy, which was incorporated in 1795. A building was erected on the grounds of the Presbyterian Church, where the school was conducted until 1815, when the building was removed from the church lot.

Another joint-stock academy was begun in 1822, of which Rev. Dr. Robert Baird was at one time principal. But this school was not permanent and ceased to exist after a few years.

A private preparatory school, called the Edgehill high school, was established in 1829 by Robert B. Patton. It was strictly a boarding school, and was managed by a succession of able men. It was finally, in 1869, sold into private hands and ceased to be conducted as a school. While it lasted it was justly renowned as a preparatory school of the first class. It sent many students to Princeton College, to which it was essentially a feeder.

LAWRENCEVILLE SCHOOL.

The most richly endowed secondary school in the State, and no doubt the best organized and conducted, is the Lawrenceville school. It owes its present superb outfit to the trustees of the John C. Green estate, who bought the beautiful property of the old Lawrenceville high school and expended upwards of \$1,000,000 upon the grounds, buildings, and equipments. They also endowed the school with a money endowment of about \$400,000. It was designed as feeder for Princeton College, and its trustees and head master are all connected with the Presbyterian Church. It is conducted as a boarding school, each of the masters having charge of a separate house, in which a specified number of boys are lodged and fed and cared for. The inmates of each house take their meals with the family of the master, and are designed to form a Christian household. The cost of tuition and board in one of these houses is from \$400 to \$650.

The instruction is organized in seven departments, viz: Latin, Greek, mathematics, English, modern languages, science, and elocution. The purposes proposed by the school are: (1) to furnish to the pupils an adequate preparation for any American college or scientific school, and

(2) to provide a sufficient culture for entering upon any business career without a college course. All students are required to study Latin during the first three years of their attendance at the school. The course of study extends through four years, but in the case of boys of unusual ability the time may be shortened; and in many cases a longer time may be required.

The present head master, who has held the position since the opening of the school in 1883, is Rev. James C. Mackenzie, Ph. D.¹ The number of students—all boys—is 329. Forty-three boys were graduated from the school in 1895. Nearly the entire number in attendance are preparing to enter college.

PENNINGTON SEMINARY.

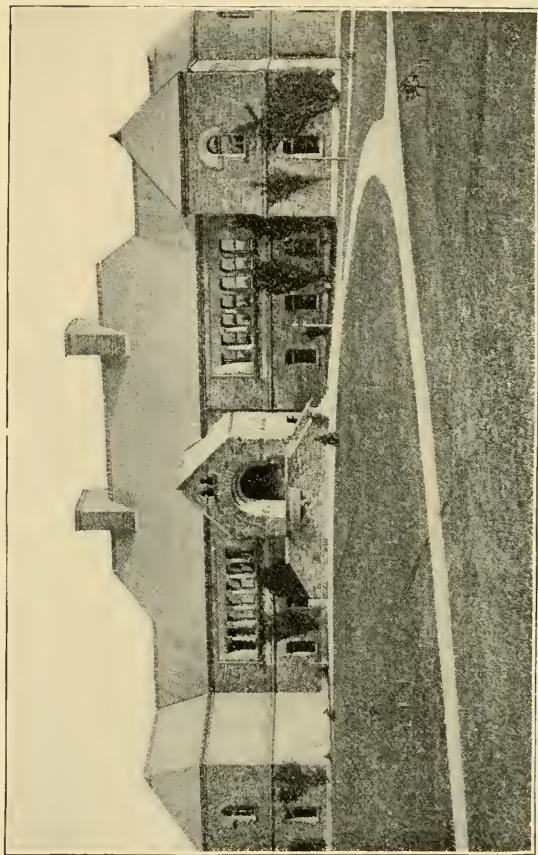
The Pennington Seminary was founded in 1838 in the village of Pennington, Mercer County. The Rev. John K. Shaw, a Methodist clergyman, was its founder. Through his influence the New Jersey Methodist Conference purchased the property and procured a charter for the institution. Its beautiful situation, and its healthful surroundings, together with its scholastic advantages, have made it an attractive institution. During its existence of more than half a century it has had seven principals. Rev. Thomas O'Hanlon, D. D., LL. D., the present principal, has been at the head of this school for nearly thirty years, and has done more than all his predecessors to raise it to its present high position. Its grounds, buildings, and equipments, are valued at about \$165,000, and it has some trifling sums invested by way of endowment. It is supported by the fees of the students, which are \$275 per annum. It contains both a male and female department, which, however, are entirely separate. In the former young men are prepared for college or for a business career.

By an act of the legislature passed in 1854 the trustees of the Pennington Seminary were authorized to confer on their lady graduates the degrees of mistress of English literature, and mistress of liberal arts. In compliance with this authority these degrees were conferred on 239 graduates between 1855 and 1894.

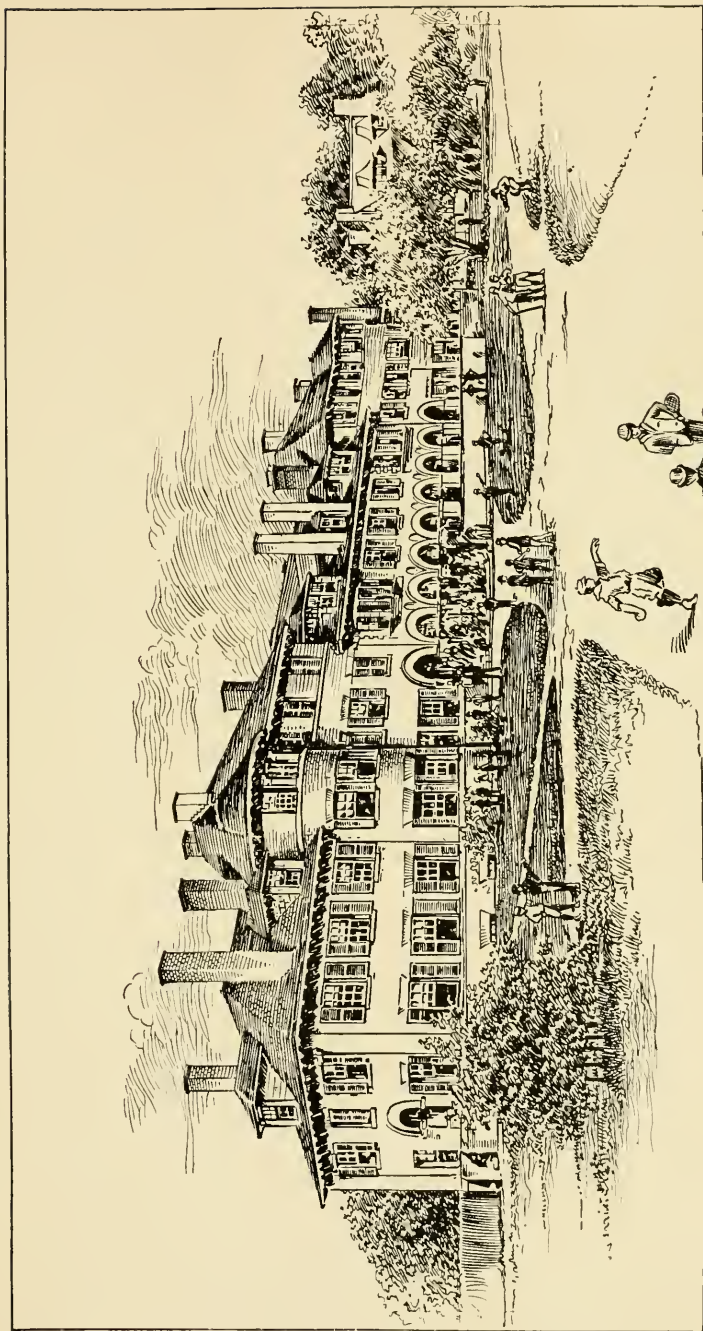
There were in 1896 18 teachers and 150 male and 90 female scholars. Twenty students were graduated from the seminary in 1895. The principal in 1896 reports 50 male students as preparing for college and 10 female students.

The studies pursued in the school vary with the age and aim of the students. There is a first-class classical course, where students preparing for college may receive a good training. There are departments in art and music and belles lettres, where the students can obtain a training better than usual. In all respects the instruction is of a thorough and well-balanced character.

¹Since the above was written Dr. Mackenzie has resigned his laborious position.



MEMORIAL HALL, LAWRENCEVILLE.



UPPER HOUSE, LAWRENCEVILLE.

PEDDIE INSTITUTE.¹

The Peddie Institute was first proposed at the New Jersey State Baptist Convention in 1863, at which it was resolved that a denominational school was desirable and that when \$10,000 was subscribed the design should be entertained as feasible, and that the location should be fixed when the money was subscribed. Baptist denominational schools had been established on several preceding occasions. As early as 1756 a Baptist school was opened at Hopewell, N. J., under Rev. Isaac Eaton, who was the pastor of the Baptist Church, as principal. The second school of this kind was founded at Bordentown in 1778 by Rev. Dr. Burgess Allison. It continued to 1790, and was of great benefit and influence. A third denominational school was established in 1830 at Sandy Ridge, under the name of the Rittenhouse Labor School. A fourth was an academy at Plainfield, which was begun in 1834 and continued ten years.

The early attempts to launch the Peddie Institute were discouraging. But the persistence of Rev. J. C. Hyde at last conquered. Mr. Thomas B. Peddie, of Newark, became interested in the enterprise. After some smaller sums he contributed \$25,000 in 1870, on which occasion the school was called, after him, the Peddie Institute. The buildings were begun at the village of Hightstown, on the Camden and Amboy Railroad. Before the completion of these buildings several severe difficulties arose, and once the property was about to be sold under mortgage, but through the generosity of Mr. Peddie and others these difficulties were finally overcome. In his will Mr. Peddie made a bequest to the school of \$40,000 as an endowment, which sum was increased by others to \$70,000. In 1893 the widow of Mr. Peddie increased this endowment by the sum of \$100,000, so that the school has now an endowment of \$170,000.

Other important gifts have been made to the institute. The Longstreet Library and Science Building is the gift of Jonathan and Mary Longstreet, who contributed about \$15,000 for the building and also a library fund for maintaining it. A valuable scientific collection is also in the building. In 1890 Mrs. Peddie purchased Peddie Park for the institute, which consists in part of wooded ground. The whole establishment constitutes one of the most complete and admirable institutions of secondary education in the State.

There are about 15 teachers and from 200 to 225 scholars. Three courses of study are furnished, viz: (1) Preparatory, (2) Latin-scientific, and (3) English. The dominant aim of the instruction is good scholarship and the development of Christian character.

¹ We are indebted for most of these facts to a memorial in manuscript of the Rev. John C. Hyde, who was the financial secretary of this enterprise. Rev. J. C. Hyde, his son, of Quaker Hill, Conn., has kindly allowed me to use this memorial.

MIDDLESEX COUNTY.

We have already referred to the first steps in education taken at Woodbridge and Perth Amboy. No schools of a secondary grade have been conducted at these most ancient localities. At New Brunswick, however, there has been a succession of institutions which have rendered it a center of education. Of the earliest schools it is not necessary to speak further. There is, however, the old Lancasterian school, which only went out of existence at the death of Mr. A. W. Mayo, the last schoolmaster. Mr. William Hall in 1803 bequeathed to trustees a sum of money, amounting to about \$4,000, "in trust to be expended by them in educating the poor children of the city of New Brunswick." The trustees employed a succession of teachers, the last of whom was, as we have stated, Mr. Mayo. The school was opened in 1814 in the building which for a time had been occupied by Queen's College, and was removed down Schureman street below George. This opening corresponded in time with the educational movement in favor of the Lancasterian system of teaching. The school was therefore at first conducted on the monitor plan, and was so continued for many years, so that, even during Mr. Mayo's incumbency, when the Lancaster methods had been long discontinued, it was known as the "Lancaster School." Since the death of Mr. Mayo the trustees have granted the income of this fund to the "Children's Industrial Home," where the inmates, who may justly be called "poor children," receive an education suited to their wants.

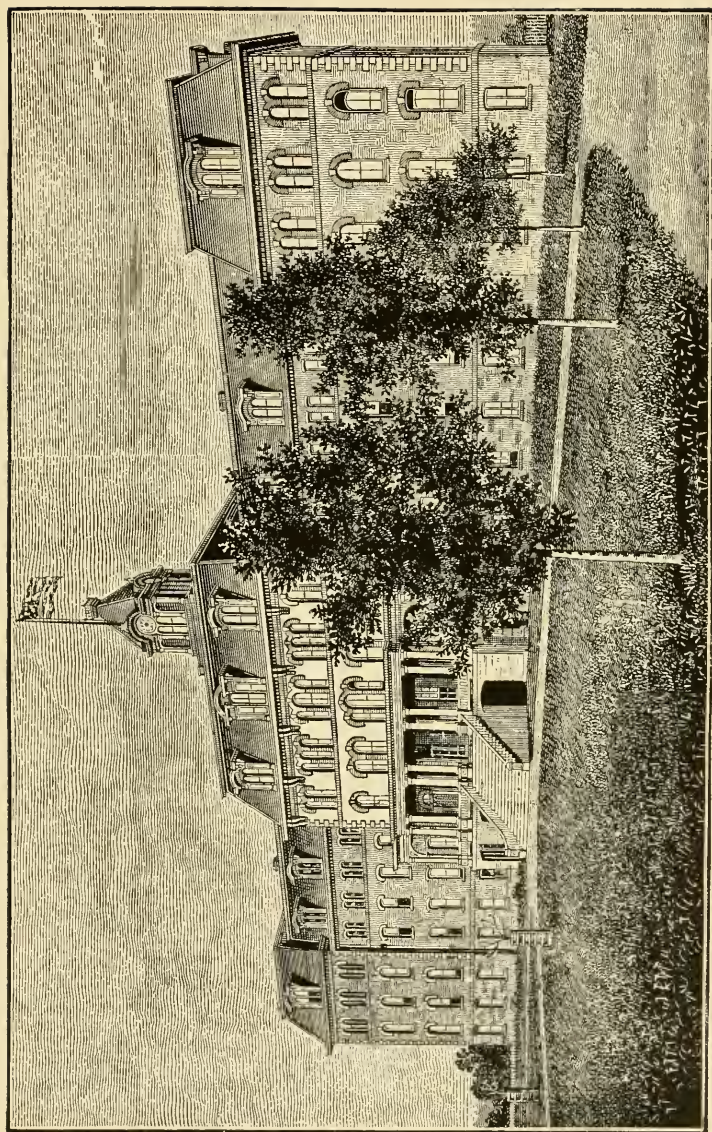
It is not necessary to give here a history of the movements that resulted in the establishment of Rutgers College. These will be found detailed below.¹ But something may be said of the grammar school, which in history goes back to the time of the origin of the college itself. The minutes of the college between 1770 and 1782 have been lost, and only occasional references to its affairs or those of the grammar school can be found in the newspapers of the day. During the Revolutionary war the college, as well as the grammar school, was compelled to leave New Brunswick, and for a time were conducted at Raritan (now Somerville). The following announcement in the New Jersey Gazette, 1778, shows the existence of the grammar school:

The public are informed that a grammar school is open at Raritan, Somerset County, where decent accommodations for young gentlemen can be had at the moderate price of £30 per annum. * * * The faculty of Queen's College, having the care and direction of the school, will make it their particular part to attend to the education and conduct of the youth.

October 3, 1782, the following statement of the attendance at the college and grammar school (having returned to New Brunswick) is given:

Four students in the senior class of the college, 1 student in the junior class, 1 student in the sophomore class, 12 in the freshman class,

¹ See the history of Rutgers College, by Rev. D. D. Demarest, D. D., on another page.



PEDDIE INSTITUTE—MAIN BUILDING.

8 in English school. Grammar school: Five in upper class, 9 in second class, 40 in the whole.

The grammar school has had a variety of experiences and has been a most useful adjunct to the college. Some of its rectors have been distinguished not only in the management of the school, but also in other and subsequent lines of life. Thus, Andrew Kirkpatrick, afterwards chief justice of New Jersey, was rector 1783 to 1786. Rev. John Croes, afterwards Episcopal bishop of New Jersey, was rector 1801 to 1808.

New Brunswick has had a number of notable schools for the education of young ladies. Dr. Croes, during the time he was rector of Christ Church, was also a teacher in a female school. Miss Hoyt, for many years, to the time of her death, in 1871, conducted a female school which was justly famous and which served to educate a large part of the girls of New Brunswick. A girls' school is now conducted by the Misses Anable which in a certain degree may be considered the successor of Miss Hoyt's school.

The present flourishing high school in New Brunswick was opened about twenty years ago. It is designed to serve as the apex of the public school system of the city. It has a classical department competent to prepare in a suitable manner students who wish to enter either male or female colleges.

MONMOUTH COUNTY.

The early schools in this county were chiefly at Freehold, and the only secondary schools of an early date which require mention here flourished in this ancient town. There were several pay schools, where the classics and other branches necessary for admission to college were taught as early as the time of the war of independence. Rev. Andrew Fowler, who was rector of St. Peter's Church, conducted such a school about the year 1800. But it was more than a quarter of a century after that when the more important educational enterprises were begun.

One of the earliest of these was the Freehold Academy. It was established in 1831, and the early teachers were James McBurney, Rev. Samuel Edwin Arnold, and others. In 1836 a movement was begun to build a new structure for the academy, the old building having become inadequate. The records of the academy are very imperfect, but it is probable it was incorporated in 1837, and there is no doubt that the new building was then occupied. It is said that Maj. Gen. James Shields, afterwards in the United States Army and United States Senator from Illinois, was once principal of this academy. The usefulness and efficiency of the academy lasted for many years, but finally, after a period of decadence, it was absorbed into the public school system.

What was called the Freehold Graded School was opened in 1874. This was not in any strict sense a secondary school; yet it contains a department in which the higher English branches are taught. In 1893

this school was reported as having 3 teachers in its secondary department, and 82 scholars: 11 scholars were graduated in 1893. Mr. John Enright, who was the principal at the beginning of the school, still continues to occupy the same position.

The Freehold Institute for Boys was begun in 1847. Oliver R. Willis, who had a boarding school at Hightstown, along with Samuel C. Hicks erected a building at Freehold. Mr. Willis removed his school to the new and more commodious quarters. Here a very successful and excellent institution was built up. It has the credit of numbering among its teachers at various times Dr. Paul A. Chadbourne, afterwards the president of Williams College; Rev. Dr. Robert Baird, who lectured on history, and Rev. Samuel Lockwood, who lectured on geology. Subsequently the school came into the hands of Rev. A. G. Chambers, who has continued it to the present time. It is one of the most ably conducted and useful of the preparatory schools of the State. Principal Chambers says that since 1868, the date when he came to it, over 500 boys have been in attendance; and from these candidates have entered West Point, and Princeton, Rutgers, Columbia, and Lafayette colleges, and others have entered on various business and professional careers.

The Young Ladies' Seminary at Freehold, Monmouth County, was established in the year 1844 by the Rev. D. V. McLean, D. D., who afterwards became president of Lafayette College. Mr. Amos Richardson, A. M., then a recent graduate of Dartmouth College, was the first principal. He was a man of rare gifts and accomplishments. He proved himself admirably qualified for the work of building up such an institution of learning. The seminary under his supervision attracted patronage from all parts of the country. In 1854 he built an additional building for his growing school; but just as he was about to enter upon the enjoyment of his enlarged facilities he accidentally lost the sight of his eyes. But notwithstanding his affliction, he continued to conduct the school down to the time of his death, in 1881, at the age of 79 years.

There was some confusion and discouragement caused by his death. The property, which had belonged to Mr. Richardson, had to be sold. Rev. Frank Chandler, who at this time was pastor of the First Presbyterian Church in Freehold, used every effort to resuscitate the old and useful institution. It was incorporated in 1883 under the general laws of incorporation and Mr. Chandler was appointed to take charge of it. Under his efficient management the seminary resumed its prosperity. He secured able teachers for the school and made it one of the best girls' schools in the State. The double work, however, of pastor of a church and principal of a young ladies' seminary was more than Dr. Chandler could continue to perform.

The school buildings and equipments were therefore rented to Miss Eunice D. Sewall, who associated with herself her sister. Under their

management the school continues to flourish. In the United States Bureau of Education Report for 1892-93 the Young Ladies' Institute is returned as having 7 teachers and 45 scholars. Seven young ladies were graduated in 1893. Four persons are reported as preparing for college. The alumnae were preparing to celebrate the semicentennial anniversary of the school in June, 1896.

Besides the secondary schools above enumerated, the Report of the United States Bureau of Education for 1892-93 contains the record of two others, viz: (1) The high school at Keyport, with 4 teachers and 75 scholars in the secondary grade. Fourteen scholars were graduated in 1893, and 5 were preparing to enter college. S. V. Arrowsmith was at the time of this report the principal. (2) The high school at Red Bank, with 4 teachers and 47 scholars of the secondary grade. Sixteen scholars were graduated in 1893. Richard Case was at that date the principal. (3) The Glenwood Collegiate Institute at Matawan. This was founded in 1835. The present principal is Charles A. Jagger, A. M., Ph. D.

MORRIS COUNTY.

As has been recorded, Mr. Theodore Frelinghuysen, in a report concerning schools in 1828, says: "It is probable that this county more richly enjoys the advantages and blessings of education than any other in the State." In every neighborhood there is evidence that schools were begun and maintained in connection with the early churches. There were in Morristown before the Revolutionary war two schools of an academic grade. The whole county was beautiful and fertile, and attracted to itself a superior class of immigrants. The Hollanders spread themselves from the Passaic regions, where they had settled in numbers. The New Englanders, who had found homes at Newark and Elizabethtown, gradually extended their boundaries into the beautiful and diversified regions of Morris County. Schools and churches sprang up wherever these intelligent settlers formed communities sufficiently numerous.

Morristown was the most advanced of all these communities. Its substantial prosperity is shown by the prominent attitude it held during the Revolutionary war. Even before this time we learn of Princeton College applying successfully to the Presbyterian Church at Morristown for aid. The minutes¹ of this church record that the trustees in 1767 gave leave for a schoolhouse to be built upon church ground. And again in 1771 they gave leave to remove a schoolhouse to the parsonage grounds.

The Morris Academy, which continued for sixty years, was founded in Morristown in 1791. It was established by the voluntary subscription of £25 each by 24 men. It was built at a cost of £520, the ground

¹ We are indebted to the history of Morristown, by the Rev. Rufus S. Green, in the History of Morris County, for most of these facts.

having cost an additional £30. It was opened November, 1792, under Caleb Russell as principal. Volume VIII of the Proceedings of the New Jersey Historical Society gives the names and residences of 269 pupils who attended this academy between 1792 and 1795. The rates of tuition were: For languages, mathematics, and surveying, 25 shillings a quarter; for French, 30 to 40 shillings; for English studies, 12, 15, and 16 shillings.

Rev. Samuel Whelpley was the principal from 1797 to 1805. He seemed to have had some difficulty with the patrons of the school, for about 1800 the Warren Academy was founded in a spirit of opposition. Both of these schools flourished. We have in Barnard's *Journal of Education* (vol. 17, p. 92) an account by Nathan Hedges, esq., of both these schools, which he attended. He says that Principal Samuel Whelpley was succeeded by his nephew, William A. Whelpley, who was a graduate of Yale College, an excellent scholar, and a good teacher. In Mr. Hedges's time the academy had three departments, viz, juvenile, English, and classical. In the latter there were about 60 scholars, almost all boarders, from New York and the Southern States. The Morris Academy still continues. In the Report of the Commissioner of Education for 1892-93 it is returned as having 3 teachers and 31 scholars in the secondary grade. Charles D. Platt is reported as the principal, who has held office since 1883.

Besides these more important schools at Morristown, there were at various times others which sprang up and continued for a longer or shorter time. Thus at Succasunna there was an academy about the year 1800. At Chester, William Rankin in 1854 bought a building and started a classical school. He had already established his reputation as a classical teacher, and had during the eight years he remained here not less than 500 pupils under his tuition.

OCEAN COUNTY.

The high school at Toms River is the only representative of secondary education in the public schools of Ocean County. In the Report of the United States Commissioner of Education for 1894-95, the following statistics are given of this school:

Name of school, Toms River High School; principal, F. A. North; other teachers, 1; pupils of secondary grade, 50.

Besides this school, belonging to the public system, there are two private secondary schools at Lakewood. One of these for boys is credited with the following returns:

Name of school, Lakewood Heights School; principal, James W. Morey; other teachers, 3; pupils of secondary grade, 26; graduates 1895, 4; volumes in library, 500; value of building and grounds, \$30,000.

The second is for girls, and is reported as follows:

Name of school, The Oaks; principal, Miss E. T. Farrington; other teachers, 2; pupils of secondary grade, 24; volumes in library, 2,000.

PASSAIC COUNTY.

The first settlers of Passaic County were Hollanders, and they brought with them the same leanings toward education as were exhibited in New Amsterdam. The district now called Passaic originally bore the name of Acquackanonk. On the same lot with the Dutch Church was established a school, and in this primitive school and its successors the children continued to obtain their education down to a comparatively modern period.

In 1853 Dr. John M. Howe, a wealthy and intelligent citizen from New York, removed to Passaic. He was impressed with the want of educational facilities, and set himself to remedy them. He canvassed the town, and tried to promote a plan for building a new and better school. He met with small encouragement, and even with threats that legal proceedings would be resorted to in order to stop his scheme for involving the town in the expense of a new school building.

The matter ended in Dr. Howe starting a school of his own, where not only the elementary branches were taught, but also the higher branches of a classical education. The school was called by the people Howe's Academy, although he himself never so called it, and it was never incorporated. Subsequently, when the movement for public schools became pressing, Dr. Howe was one of the active adherents of the new plans, and his private academy was discontinued, its place being supplied by the high school, which the public schools included.

The most important town in Passaic County is, of course, Paterson. Although it was founded at a later date than the city of Passaic, it has far surpassed it in population and in manufacturing, as well as in educational facilities. Mr. William Nelson,¹ from whose admirable pamphlet we glean the facts here given about schools in Paterson, says that the first school within the present boundaries of the city was at the junction of Market street and the Wesel road. The Wesel neighborhood was settled much earlier than the rest of the city of Paterson, and a school was there first required. This house, at the close of the last century, was a very plain structure, of one story in height, the front part being used for a schoolroom and the rear as a residence for the schoolmaster. It was built of stone, and the clay mortar gradually dropped out, so that the schoolhouse received the appropriate nickname of the "bellows." Here school continued to be held for many years. Mr. Nelson records the important fact that in 1825 the trustees put in a box stove to heat the "bellows."

The school sessions were three hours in the forenoon and three in the afternoon. A half-holiday was allowed on Saturday. The rates paid for schooling were from 6 to 12 shillings a quarter for the ordinary branches, but for higher branches a larger sum. About 1820 the

¹ Historical Sketch of Schools in Paterson, by William Nelson, 1877, printed by the Board of Education.

teacher was paid, as Mr. Nelson says, 12 shillings a quarter for each pupil if he found himself, but if he "boarded round" the rate was 10 shillings.

The town of Paterson was founded in 1792 by a manufacturing society termed the Society for Establishing Useful Manufactures. This company was organized by Alexander Hamilton and his friends, and a liberal charter was obtained from the legislature of New Jersey, and the locality where the company purchased land for their establishment was called Paterson, in honor of the then governor of New Jersey. Of course the falls in the Passaic River at this point was the controlling cause for their choice of location. The company early recognized the importance of providing for the education of their employees, and at first engaged a teacher to instruct the children of the factory on Sunday. The company, however, failed in 1796, and its efforts in behalf of the education of the children came to naught. Nevertheless plans for the instruction of the children continued to be formed.

Thus, in 1799, Rev. John Phillips, a Methodist clergyman, undertook to start a boarding school for both males and females. It only flourished for a few years, however, and in 1803 was discontinued. This was the first effort to promote higher education in Paterson. Mr. Nelson gives the record of the private schools during the years 1824 to 1829, as collected by Rev. Dr. Samuel Fisher. Without giving the details of this record we present the following summary: 1824, whole number in attendance, 315 scholars out of a population of 2,178 persons under 16 years of age; 1825, 323 scholars; 1827, 469 scholars; 1829, 664 scholars.

We quote from Mr. Nelson's statement of the advertisement of Mrs. Wilde of the summer term of her ladies' school. It is, in part, as follows:

* * * Young ladies will be carefully instructed in the various branches of English education, such as reading, writing, English grammar, arithmetic, geography, history, rhetoric. Also, embroidery on lace to any required pattern for veils, dresses, caps, edgings, etc. Also, the most approved method of painting on velvet, of taking any pattern of flowers and of painting them in a superior manner.

There was started a school by the Methodists in 1825; in 1829 the Manchester Academy was begun; but both these enterprises were of short duration.

The free-school movement began to be prominent in 1827—that is, the community began to feel the importance of education for the poor as well as the rich. The legislature had provided that a committee might be elected by any town, which should be empowered to lay a tax for the support of schools, and the State would duplicate any amount that was raised.

In 1851 Paterson was incorporated as a city, and its school affairs took on a more satisfactory aspect. Measures were taken in 1854 to organize a city system of schools on a plan which has not been essentially changed. So far as regards higher education, the plan to main-

tain a normal school for the training of teachers for the public schools was entered upon in 1855. This school continued until 1860, when it was abandoned.

Besides these instances of movements in behalf of higher education there were several sporadic efforts, which, however, were not continued, and left no successors behind them. The only school of secondary education now in Paterson is the high school, which forms the summit of the public-school system.

In several of the less important places of Passaic County schools of academic grade were for a time in existence, but have now either entirely ceased to exist or have been absorbed by the public schools. The latter has nearly always been the case.

SALEM COUNTY.

This county was first settled by the Friends, and provision was early made by them for the establishment of schools, but these schools were in all cases of an elementary character, instruction being almost entirely confined to reading, writing, and arithmetic. In later times the public-school system came into vogue, and everywhere throughout the county schools supported by taxation and free to all were set up. The high school in the city of Salem is the only school of secondary grade. According to the returns made in the Report of the United States Commissioner of Education for 1892-93, this high school had 2 teachers and 41 scholars in the secondary grade. Fourteen scholars were graduated from this school in 1893. F. R. Place was at this time the principal.

SOMERSET COUNTY.

The present boundaries of Somerset County were first settled in 1688, but were afterwards somewhat modified. The first residents were Holland families, who moved hither from some of the older Holland settlements, and Scotch immigrants, who came into the country with Governor Carteret and his successors. All of these settlers were intelligent and enterprising, and therefore took early steps to provide themselves with schools. We have already referred to the elementary schools which sprang up among them, and in which their children obtained a certain amount and kind of culture. Besides these elementary schools an academy was founded in 1801 at Somerville. Dr. Messler gives an account of its origin in his Centennial History of Somerset County. A number of gentlemen had met to celebrate the Fourth of July. After the exercises were completed the gentlemen present engaged in a free conversation concerning the establishment of a classical school, where young men might be instructed in Latin and Greek and prepared to enter college. Immediate steps were taken and a subscription started, which amounted to \$1,701. A building was erected and the school was opened in 1802. The price of tuition was at first fixed at \$4 a quarter, but was afterwards raised to \$5. The school

was chartered in 1804 and for a time continued to prosper. With various fortunes it lasted to 1855. There arose an active controversy about the use of the building for a public school, but the trustees of the public school finally resolved to erect another building better suited for school purposes. The old academy lot and building were therefore put up at auction and sold and the proceeds distributed among the original subscribers or their heirs or assigns.

The first schoolhouse in Bound Brook stood near the Presbyterian Church, and on a site which is now included in the church grounds, adjacent to the graveyard. The first teacher seems to have been employed about 1742. Others succeeded him, and a new building called the Academy was built in the year 1800 with the bequest of £500 left by Michael Field,¹ who died in 1792. In this building Isaac Toucey, who, long afterwards, was President Buchanan's Secretary of the Navy, was once a teacher. The old academy was finally demolished in 1857, and no school of a secondary character has since been established.

Besides the Somerville academy for boys there was begun, in 1848, a school for girls called the Somerset Institute for Young Ladies. John Severance, of Massachusetts, was the first principal. It was not altogether a successful enterprise, but with a great variety of fortune continued down to recent times.

The only other secondary school of prominence in the county was a classical school established at Basking Ridge by the Rev. Samuel Kennedy, M. D., who was the pastor of the Presbyterian Church from 1750. He was a Scotchman, educated at Edinburgh, and was an accomplished classical scholar. The school prospered under Dr. Kennedy's energetic management, and after his death was even more successful under his successor, Rev. Robert Finley, who began his pastoral services in 1795. Here he continued until, in 1817, he was elected president of the University of Georgia. During the history of this school an unusual number of prominent men were educated here, who received their first inspiration from these men of genius who presided over this little institution.

SUSSEX COUNTY.

The early schools in Sussex County were of the most primitive character. For instance, here is a description of an old-time school previous to the Revolutionary war:

It stood at the foot of a ledge of rocks at the head of the Captain's Mill Pond, on ground owned by Jacob Hornbrook. It was built of logs, was 16 feet square, one story high, with a roof of boards battened with slabs. The floor was of rough plank and there was no ceiling, the rafters and crossbeams being open from below. Slab benches stood around a hollow square. A rude desk for writing faced the end of the room, which was pierced by a window. The door was cut in two parts—an upper and a lower.

¹ Messler's Centennial History of Somerset County, p. 183.

Little is known of the education which prevailed prior to the Revolution. As the early settlers were mostly men of intelligence and enterprise, it may be presumed that they had schools for the education of their children wherever the settlements were sufficiently advanced. The more wealthy citizens sent their sons to Princeton and Rutgers, and some even sent them to Holland and Great Britain. The clergymen were in the early times almost always school-teachers as well, and in any case were the leaders in promoting plans for higher education.

It was in this county that Rev. Elias Van Benschoten preached to the congregations of the Reformed Dutch Church. In 1814 he made a donation of \$14,640, which was by his will increased to \$17,000, to the general synod and the trustees of Queen's College jointly, for the purpose of aiding "pious youth" to obtain an education suitable for the ministry. The fund has been faithfully administered and has helped many young men in the manner intended, and now amounts to more than \$20,000.

The schools of a higher education may be enumerated as follows: (1) In 1825 Rev. Clarkson Dunn, the rector of Christ Church in Newton, established in that village a classical school which, although small, was eminently successful and was the means of training many men of talent and usefulness. (2) In 1828 Rev. Edward Allen established a school at Clove, where he was then stationed, but he shortly consolidated his enterprise with that of Mr. Dunn and removed to Newton. (3) Mr. Edward A. Stiles opened in 1833 a boarding school, which was eventually called the Mount Retirement Seminary. It was situated at Wantage and had a very considerable patronage.

In 1833 William Rankin opened a select classical school at Deckertown. He had been a successful classical teacher in various places, and was a man of genius and resolution. He came to Deckertown under most inauspicious circumstances, and started his school without help or encouragement. He began with one scholar, who was not a native of the town or even the State. But his pluck and ability conquered all obstacles, and his school flourished till in 1865 Mr. Rankin, overburdened with age and broken health, abandoned it.

UNION COUNTY.

A so-called grammar school was started in 1766 at Elizabethtown. Messrs. Tapping Reeve and Ebenezer Pemberton were the responsible heads of this new movement. The former had been graduated from Princeton College in 1763, and was employed by Mr. Timothy Edwards as a tutor to the two orphan children of his deceased sister, Mrs. Burr, who in 1758 had followed her husband to the grave. One of these children was the second and distinguished Aaron Burr; the other was Sarah Burr, whom the tutor married. After his school-teaching he removed to Connecticut and became a judge and a man of much political importance. The partner of Mr. Reeve in the grammar-school

enterprise was the son of Rev. Ebenezer Pemberton, D. D., at one time of New York City, but subsequently of Boston.

The school was from the first successful, and many young men were there trained in Latin, Greek, and other branches preparatory for college. Money was subscribed and intrusted to the Presbyterian Church for the erection of a new and suitable building. This building was accordingly constructed and remained until it was destroyed by fire in 1779 by the British troops.

Mr. Pemberton having returned to Princeton as tutor in the college and Mr. Reeve having removed to Connecticut, the grammar school was continued under the care of Mr. Periam, who, with one interval, remained in charge until his death, in 1780. During this time Alexander Hamilton was one of the pupils. The academy, which had been burned, was rebuilt, part of the means being furnished by a lottery authorized in 1789. The school was successively conducted by Mr. Patrick Murdock, Col. John Taylor, Mr. Samuel Blackman, Mr. Henry James Feltus, James Stevenson, etc.

There was a young ladies' seminary conducted in Elizabethtown. It began in 1789 but was not long continued. A French school was also opened in 1791, which was devoted to imparting to young ladies the then current accomplishments. Dr. Paul Michau for a short time also gave medical lectures, but these did not result in the establishment of any permanent school for medical education.

Thus it is apparent that in these early years Elizabethtown was a place of advanced culture, and both politically and socially was eminent in the movements which resulted in the founding of a patriotic and intelligent State. In modern times she is not able to show such conspicuous institutions as some of her sister cities; but she can fairly claim to have given the first impulse to Princeton College, and to have helped on all the great educational movements of the State.

Dr. Pingry's school for boys, which began in Fishkill, N. Y., in 1846, and after two transfers was established in Elizabeth in 1861, was not abandoned even in the event of the retirement of its founder. Miss Ranney's distinguished and successful school for girls long kept up the best traditions of solid and accomplished female education.

In Rahway we have early accounts of the survey and setting apart of lands, the income of which was devoted to the maintenance of schools. During the continuance of the Revolution the income of the school lands was probably expended for the war. The Friends, who settled in this township, established a school as early as 1785. There was a building, called the academy, which must have been occupied as a secondary school, and which stood in what was called Upper Rahway. Another building, erected in 1833, known as the Athenian Academy, stood near the Second Presbyterian Church. It was used as a school until the organization of the public school system. It is also one of the traditions of the place that Mrs. Almira Lincoln Phelps kept a boarding

school for young ladies here for a short time, but removed to Patapsco, Md., in 1841.

Plainfield, now one of the most flourishing towns in Union County, was early settled by the Quakers, and therefore was provided with schools. Secondary schools of consequence have, however, been rarely planted here. The Plainfield Academy, a boarding and day school for boys and young men, is one of the secondary schools. It aims to give instruction to boys in various branches and to give a preparatory training for college to those who desire it. There is also a Friends' select school where a very considerable number of pupils attend.

WARREN COUNTY.

Warren County was set off from Sussex County in 1824. We learn of a school, probably the oldest within the bounds of the county, at Hackettstown, in 1797. This, like all the early schools, was a subscription school. The parents who desired to send their children, subscribed for them and paid quarterly. The terms were about \$5 a quarter, and if they were taught unusual subjects the rate was still higher.

There are two schools of the secondary grade now flourishing in Warren County, which are worthy of particular notice. The first is the Blair Presbyterial Academy situated in Blairstown, and the second is the Centenary Collegiate Institute at Hackettstown. Below will be found some account of these schools.

BLAIR PRESBYTERIAL ACADEMY.

This institution of learning was established originally in 1848. The lot on which the building was erected was given by John I. Blair, and was conveyed to a board of trustees on the condition that the school should be conducted under the control of the session of the Presbyterian Church of Blairstown. The school was opened under I. W. Condit, as teacher. In the following summer it was transferred to the presbytery of Newton as a Presbyterial academy. Under a succession of principals it continued until 1867, when the building was burned. Mr. Blair had become so much interested in the enterprise that he replaced the original wooden building by one of stone. He ceded this building, together with 9 acres of land, in 1870, to the presbytery of Newton. He also began an endowment fund by a gift of \$50,000, and established fifteen free scholarships for the children of ministers in the presbytery of Newton.

By subsequent gifts he increased the endowment and improved the facilities of the school. In 1883 he added \$100,000 to the endowment. In 1885 he gave the school 3 acres of adjoining land. He has built and furnished necessary buildings so that the equipment of the school is now in all respects most complete. The gifts of Mr. Blair to this school of secondary education have been about \$600,000. In recognition of

what he has done in its behalf it has been called the Blair Presbyterian Academy.

The main building is a stone structure, 120 feet long, having two wings each 75 by 30 feet. A new building, entirely fireproof, provides conveniences for young ladies. A gymnasium hall furnishes not only conveniences for athletic exercises for the boys, but also a large and suitable hall for public lectures and general school purposes. The ladies' building is planned to furnish an adequate gymnastic hall in the third story for the girls of the school.

The school is designed by its founder:

I. To provide for pupils of both sexes superior advantages in preparing for college or for business.

II. To make the rates so low that persons of moderate means may enjoy the benefits of the school.

III. To place the pupils under the influences and restraints of a well-ordered Christian home.

The plan of study is arranged under three courses: Classical, scientific, and literary. These correspond substantially with like courses in the best secondary schools. In addition to these courses there is for the present maintained a preparatory course, designed to supply the deficiencies of pupils and fit them to enter one or other of the regular courses of the school. The extent and arrangement of the courses are designed to prepare the pupils in the most thorough manner for entrance at the best colleges, or for business careers on which they desire to enter.

The terms for board and instruction are as follows: For tuition, board, room, etc., \$225 a year; tuition of day pupils, \$40 a year; church sittings, \$3; music, French, German, and bookkeeping, \$15 a year extra.

In the Report of the United States Commissioner of Education for 1894-95 the following statistics are given:

Name, Blair Presbyterian Academy; religious denomination, Presbyterian; principal, W. S. Eversole, A. M., Ph. D.; instructors, 8; total secondary students, 137; graduates 1895, 9; volumes library, 1,200; value of grounds, and buildings, etc., \$400,000.

CENTENARY COLLEGIATE INSTITUTE.

The Methodist Episcopal body projected an institution of learning to commemorate the one-hundredth anniversary of the establishment of the Methodist Church in the United States. This was in 1866. To carry out this plan, the citizens of Hackettstown contributed \$10,000 in cash and 10 acres of land suitable for the site of such an institution as was planned. The managers of the enterprise determined to proceed with the building only so fast as funds were in hand. David Campbell, of Newark, contributed more than \$20,000, and George J. Ferry, of Orange, over \$40,000. The clergy subscribed out of their own means \$30,000, and their congregations, including the two generous contributors above mentioned, pledged themselves for \$120,000. The

building which was erected is of the most substantial description and admirably suited for such a school as was to be established in it. It was dedicated September 9, 1874, and was opened with 183 students, of whom 130 were boarders. Rev. George H. Whitney, D. D., was the first president.

It is designed for both male and female students, who are taught in separate departments. The department for young women is chartered as a college, with the power of conferring degrees. That for young men is designed to prepare them for college, in which it has been remarkably successful. The attendance since the establishment of the school has been uniformly large, and the designs and hopes of the founders have been more than fulfilled.

Below is given a sketch of the Centenary Collegiate Institute, by Rev. George H. Whitney, D. D.

The following statistics are taken from the last published Report of the United States Commissioner of Education, referring to the academic year 1894-95:

Name, Centenary Collegiate Institute; location, Hackettstown; denomination, Methodist Episcopal; president, Rev. W. P. Ferguson, A. M., Ph. D.; instructors, 14; secondary students, 150; elementary students, 40; graduates (1895), 29.

CENTENARY COLLEGIATE INSTITUTE (NEWARK CONFERENCE SEMINARY),
HACKETTSTOWN, N. J.

By GEORGE H. WHITNEY, D. D.

The corner stone was laid September 9, 1869; the building dedicated September 9, 1874.

In 1857, when the New Jersey Conference was divided, the Pennington Seminary was held as the joint property of the conferences. In 1865 the Newark Conference proffered to the New Jersey Conference its interest in the Pennington Seminary, on condition that the seminary remain liable for its incumbrances. This offer was accepted and carried into effect. The Newark Conference at its session of 1866 (the centenary year of Methodism) resolved to erect a building immediately, to cost not less than \$75,000. During the year the sum of \$12,000 was contributed to this object and placed on interest. Under the act of incorporation the following-named gentlemen were elected by the conference as the first board of trustees: Ministers, J. T. Crane, John S. Porter, A. L. Brice, N. Van Sant, J. K. Burr, C. S. Vancleve; laymen, George T. Cobb, C. Walsh, W. H. Allison, J. G. Barnett, John Hiff, P. M. French.

Among the places competing for the honor of the location were Bernardsville, Morristown, Plainfield, Madison, Flanders, Washington, and Hackettstown. After careful consideration, although the citizens of each of these places made liberal offers, it was finally decided, after the conference of 1868, to locate the seminary at Hackettstown, the citizens having donated 10 acres of eligible land and \$10,000 in cash. This generous gift was made by the following-named gentlemen: George W. Johnson, W. L. Johnson, George Roe, Alpheus Clanson, R. Q. Bowers, C. H. Valentine, Jacob Welsh, jr., Joshua Curtiss, David Shields, and I. W. Crane. Mr. S. D. Hatch, of New York City, was selected as the architect, and to Messrs. Clanson & Hazen and Stryker Brothers, of Hackettstown, was awarded the contract for erecting the building, at a cost of \$105,000, which sum was subsequently increased, by the enlargement of the plans, to \$175,000. The corner-stone services occurred on September 9, with addresses by Bishop Matthew Simpson, Chancellor Runyon, Dr. R. L. Dashiell, David Campbell, C. Walsh, and Rev. L. R. Dunn.

During this year (1869) the Rev. George H. Whitney, D. D., was elected president of the institute—to superintend the erection of the building, to solicit funds, and to perfect plans for the best success of the school when opened.

Dr. Whitney had already made a fine record as an educator and as a writer, being author of several educational volumes, etc. He had been educated at the best private schools of Washington, D. C. (in which city he was born, and where he spent the first seventeen years of his life). In 1854 he was graduated from the Newark (N. J.) Wesleyan Institute, at the head of his class, remaining there a year as a member of the faculty. In 1858 he was graduated from the Wesleyan University with high honor. He then served as principal of Macedon (N. Y.) Academy. The following year he was chosen president of the new seminary at Oneida, N. Y., leaving that school two years later in the highest degree of prosperity, with over 200 students.

Dr. Whitney then entered the regular ministry, joining the Newark Conference in 1861, and was pastor of the Trinity M. E. Church, Jersey City, in 1869, when he was chosen president of the proposed institute of Hackettstown.

The erection of the institute building progressed slowly, because the trustees were unwilling to incur too heavy a debt. At length the building was finished and the dedication took place on September 9, 1874.

The board of trustees at this date were: Hon. George J. Ferry, president; Rev. C. S. Coit, treasurer; Rev. J. K. Burr, D. D., secretary; and Revs. A. L. Brice, J. A. Kingsbury, J. R. Bryan, J. T. Crane, and Messrs. Hon. Peter Smith, M. H. Gillette, Samuel Eddy, Hiram Rhodes, Hon. J. C. Ludlow.

The building is of brick, with brownstone trimmings, the front being 221 feet long by 47 wide, with a central extension of 150 feet. It is five stories high, with mansard roof, having a central tower 100 feet high. The 10 acres of grounds were laid out with fine taste and planted with trees and shrubbery of extensive variety. The value of the property at the time of dedication was \$175,000.

Honorable mention could be made of many who contributed to this grand result. The largest givers were Hon. George J. Ferry, about \$50,000; David Campbell, esq., \$20,000; M. H. Gillette, esq.

The first faculty was as follows:

Rev. George H. Whitney, A. M., D. D., president, psychology and logic.

Rev. Henry C. Whiting, A. M., ancient languages.

Miss M. A. Wragge, preceptress, French and physiology.

Lorin H. Batchelder, A. B., natural sciences and mathematics.

Charles Grobe, musical director.

Edward A. Whitney, commercial department.

Joseph S. Smith, phonography.

Miss Anna Nicoll, M. L. A., history and art.

Miss Fanny Gulick, M. L. A., English literature and German.

Miss Stella Waldo, piano and organ.

Miss Laura J. Hanlon, M. E. L., piano, organ, vocal music.

Mrs. E. G. Munn, matron.

The number of students the first year was 251, of whom 86 were ladies. The gentlemen's curriculum embraced the usual studies pursued in high-grade college preparatory schools, together with courses in art, music, and in English and commercial branches. The ladies' department embraced the usual courses of a "ladies' college." The ladies finishing their courses received in the classical course the degree of mistress of liberal arts (M. L. A.), and in the belles lettres course, mistress of English literature (M. E. L.).

During the twenty-one years from the opening, in 1874, to June, 1895, Dr. Whitney remained as president. In all these years the school had unprecedented success, and for more than half these years students were declined from lack of room. Many improvements were added, viz. a library and museum; society halls for the

four literary societies; new buildings for a ladies' gymnasium; a gentleman's gymnasium; a laundry, with additions for a hospital; a chemical laboratory, and other minor improvements; bringing the value of the property up to \$230,000, and without debt.

In the history of the school no deficit has ever occurred at the end of any year, the school paying its own way without any appeal for funds.

In June, 1895, the beginning of an endowment was made by a generous gift from Mrs. Ulie Norment Hurley, of Washington, D. C., establishing the Frank Hurley memorial fund, in honor of her son, a former student of the institute. At the twenty-first commencement the total number of graduates was 495, while more than 2,000 students had been enrolled. The health of Dr. Whitney having become much impaired he felt it his duty to resign his position. Accordingly, at the twenty-first commencement, he severed his connection with the institute, after having held the office of president for twenty-six years. Resolutions expressing deep regret for the necessity of his resignation, and expressing also their satisfaction with the eminent success of his long administration, were passed by the societies, by the board of trustees, and by the ministers of the Newark Conference. A banquet was tendered the retiring president, a reception to Dr. and Mrs. Whitney, when many valuable gifts were made to them by students and faculty, by the trustees, by the alumni, and by the citizens of Hackettstown, with appropriate addresses, to which Dr. Whitney replied. Before commencement the trustees had elected as Dr. Whitney's successor the Rev. Wilbert P. Ferguson, A. M., Ph. D., of the New York East Conference.

On commencement day, June 13, 1895, President Whitney delivered his final address to students, faculty, and citizens. The president elect was then introduced by the Hon. George J. Ferry, president of the board of trustees, and welcomed by Dr. Whitney.

Chapter VII.

EDUCATIONAL REMINISCENCES.

By REV. DAVID COLE, D. D.

Sources of information as to events of 1853-1858:

1. My own memory, which is very distinct.
2. A paper called "The New Jersey Life Boat and Literary Standard," published in Newark. This paper was started by William A. McKain. No. 1 of Volume I was issued September 24, 1853, about a month before the new educational movement began. With No. 1 of Volume II, dated April 24, 1854, this paper dropped the first part of its title, and from then was known as "The New Jersey Literary Standard." Its new editors from this date were Isaiah Peckham and William R. Howell, Newark teachers.
3. The New York Teacher of 1855 (Vol. IV). This, during 1855, had a New Jersey department, of which I was editor.
4. The State Reports of New Jersey—superintendent's, normal school trustees', normal school principal's, etc. Also reports of State Teachers Association, and of State, county, and town educational meetings, teachers' institutes, etc., from the beginning onward.

I have in my possession a bound copy of the Literary Standard (vols. 1 and 2), also a bound copy of the New York Teacher (1855), also of each of the normal school reports of the first few years (1855 onward).

Take as a point of time from which to start October 20, 1853. I had then been principal of the Trenton Academy two years.

Down to the date thus given New Jersey public schools were on the old "deestric" basis. Rate bills prevailed, and the teachers quite commonly boarded around. Few localities had felt any new impulse. News of teachers' institutes had reached some counties (notably Somerset County), and now and then an institute was held, always at the expense of the teachers. Dr. Christopher C. Hoagland and John B. Thompson, A. M., were the prominent leaders of these institutes. The latter will tell you all about them. Book publishers and authors promoted them, often supplying the teaching and lecturing talent in the interest of their books. These institutes started things a little. But the State never supported any movements with a dollar of appropriation.

The State superintendent of schools of the time was John Henry Phillips, M. D., of Pennington. He received a small salary, but the State had no idea of his giving his whole time to any official duties. He was paid to be a figurehead. His calling was his medical profession.

The conscience of this man, however (to his honor be it said), was alive to two facts—that the public school system of the State was in a disgraceful condition, and that he personally, from want of practical educational experience, was helpless in regard to it. He turned, in his conscious helplessness, to a few leading teachers of the State (many of them of private schools and academies), and under their counsel called a great public meeting. This meeting was held October 20, 1853, in the Temperance Hall in Trenton. Representatives (male and female) were present from Burlington, Essex, Hunterdon, Mercer, Ocean, and Somerset counties. Governor Fort was called to the chair, Dr. Stephen Conger, of Essex, and Dr. C. C. Hoagland, of Somerset, were chosen vice-presidents; Isaiah Peckham, of Essex, and W. H. Van Nortwick, of Burlington, were appointed secretaries. The meeting having been thus organized, the State superintendent, with the utmost frankness, threw himself at once upon its confidence, admitting that he felt absolutely unequal to his trust, and begging to be taken up, shaped, and guided by the experienced teachers before him. Resolutions were at last offered by a committee, chosen for the purpose, of which I was myself chairman, and after long discussion, with some modifications, adopted. They called for free education everywhere; for the organization of associations of teachers and friends of education in every county and even every town; for a State superintendent, to give his whole time to his work and receive not less than \$1,500 per annum; for a State appropriation, not less than \$100 per year, to each county for an annual institute; for an appropriation to each district for a school library, and finally for the adoption of a State educational journal. (At the same time, the *Life Boat* was adopted as the journal.) A committee, of which I was made chairman, was appointed to present the proceedings of the meeting to the legislature, and another committee, of which Dr. Hoagland was chairman, was appointed to prepare and publish an address to the people of the State. Arrangements were also made to call a second convention soon, with the view of developing it into a State Teachers' Association. These committees carried out their work with enthusiasm. The *Life Boat*, published twice every month, devoted itself with the utmost vigor to promotion of the cause and work.

The second convention was held in the Bayard Street public school house, New Brunswick, on the 28th of December, 1853. Nathan Hedges, of Newark, then New Jersey's oldest teacher, was chosen chairman; Robert L. Cooke, of Bloomfield, was elected vice-chairman; John T. Clark, of the New Brunswick school, was made secretary. Sussex, Morris, Hunterdon, Somerset, Middlesex, Mercer, and Burlington were all—some of

them largely—represented. A State association was formed. Robert L. Cooke was chosen president; John T. Clark and Isaiah Peckham, vice-presidents; myself, corresponding secretary; J. K. Burnham, of Burlington, and H. V. Cox, of Morris, recording secretaries, and O. A. Kibbe, of Somerset, treasurer. A constitution was adopted and the organization was perfected. I can not now give details of the meeting, but many practical things were done. Lively work was laid out for 1854. A memorial to the legislature was formulated and adopted. Governor Fort, at the opening of the legislature, January, 1854, crowded his message with suggestions inspired by the teachers and in line with our committee work. This was sent in on the 11th. But almost at once thereafter, on the 17th, Governor Rodman M. Price was inaugurated. His inaugural was strong along our lines of thought. Dr. John H. Phillips, State superintendent, had opportunity, through his report of January 14, to give the new movement a strong impulse. My own committee—David Cole, David Naar, C. C. Hoagland, N. Hedges, and J. Sandford Smith—presented our memorial or petition asking for the appropriations of which I have spoken.

The Mercer County Teachers' Association was organized February 4, and became a powerful help. The association invited the legislature to attend one of its sessions, held in the Trenton Academy, which it did. On the 9th of February Messrs. J. Sandford Smith, John B. Thompson, and myself appeared before the legislature, in joint session in the assembly chamber, and delivered earnest addresses to the body—Mr. Smith first, upon this proposition: "The improvement and perfection of her public school system is New Jersey's real want of this time;" John B. Thompson next, on "Teachers' institutes," and myself last, upon the general matters included in our then pending memorial. The result of all this work was that during the session we secured all the appropriations for which we appealed. The superintendency was put upon a solid foundation, the teachers' institute bill was passed, and the State appropriation to the schools was largely increased.

At the adjournment of the legislature we were left with a wonderfully increased momentum behind us. Teachers' institutes started up in 1854 in many, in fact in most, of the counties. Associations were formed all over the State. All the force we had was called into requisition for speaking at meetings. We ran to and fro and knowledge was increased and courage grew. The revival was fairly on, and everyone felt it. New Jersey was arising to shine! Dr. Phillips had become wide-awake and was sending out vigorous State papers and delivering vigorous addresses. He had become a new man. The Literary Standard of the summer had all it could do to report the proceedings of institutes, associations, and town meetings. The State bristled with life over its whole area. It was getting ready for the next legislature, to convene in January, 1855.

It was on the 9th of February, 1855, that the normal-school act was passed. I need not now indulge in details as to the origin of the bill.

The first ten trustees of the school were (as appointed by Governor Price):

First Congressional district, James G. Hampton, J. H. Thompson.

Second Congressional district, Richard S. Field, David Cole.

Third Congressional district, Franklin Kinney, Charles G. Sitgress.

Fourth Congressional district, Thomas Lawrence, Lyman S. Chandler.

Fifth Congressional district, Dudley S. Gregory, sr., William M. Babbit.

We held our first meeting in the executive chamber on the 24th of April, 1855. From this time onward I may refer you to our first annual report. It will give you a complete account of our work during the summer of 1855, including the steps taken to locate the school, resulting finally in the choice of Trenton; to initiate the Farnum Preparatory School at Beverly, etc. The school was finally opened in a building at the corner of Hanover and Stockton streets, Trenton, October 1, 1855. The corner stone of the new building (the first) was laid on the 9th. The building was pushed forward rapidly and was opened for pupils on the 17th of March, 1856.

All remaining matters of interest you will get from the printed reports and other documents. I lived and moved and had my being in the events of those days. I have given you such minute early accounts, so that you may, as you are writing your history, be almost consciously present with the events of which you wish to write.

One thing only remains of which I must speak, not for my own exaltation, but that you may understand my vital connection with the movements and events of those days. It was strange that I, never a public-school teacher, and having all the support and encouragement I needed in my own academy work, should have gone so heartily into those old movements. But there were at least a dozen spirits congenial to me who shared my feeling: Peckham, Smith, Howell, and others of Newark; Thompson, then of Flemington; Clark of New Brunswick, and several others. We had the leading positions as teachers in New Jersey. Dr. Phillips came to us instinctively, and we met him warmly. As for me, I had special advantages for observation and study of things and men, being in Trenton and knowing every day what the legislators were doing and how they felt. It was perfectly natural that Governor Price appointed me one of the first trustees. He knew me and my work in the academy and my intense interest in the normal-school project. This accounts for my trusteeship.

One of our earliest matters after determining the location of the school was the selection of a principal. My associates earnestly pressed the place upon myself. Their pleadings for this are as fresh in my memory as if they had just occurred. But for two reasons I firmly declined it: First, because I knew I was an academician and not a normalist; and, secondly, because I knew some of my dear friends, no more adapted to it than myself, desired it. I determined to stand by principle and have the right man at all hazards. I visited Albany, inspected

the movements and methods of William F. Phelps, came home resolved to have him, and I got him. He proved to be in all respects the planner and organizer I thought he was. He served that period as well as or better than anyone else I know would have served it.

In July, 1857, Professor Phelps persuaded me to leave my academy position and become a professor of Greek and Latin in the school. He had the ambition to develop the institution into a land-overshadowing university. He called in heads of departments, of which he wished me to be one. I declined, but being pressed, reconsidered and accepted. I was already en route for the ministry, and in April, 1858, I was licensed. At the close of the school year (July, 1858) I resigned my professorship and soon after accepted a call to the pastorate at East Millstone. I was ordained November 23, 1858, retained my pastorate till April 1, 1863, when I took my chair at Rutgers College.

Chapter VIII.

THE MIDDLE OF THE CENTURY.

By JOHN BODINE THOMPSON.

It gives me pleasure to respond to the request for such information as I may be able to give respecting events in the history of education in New Jersey. What knowledge I have upon this topic has been derived mostly from tradition and personal intercourse. My paternal grandfather's home was a place of rendezvous for English and Scotch and Irish and American schoolmasters; and the old kitchen at the westerly end of his long, low, red house, fronting toward the south, was used as a schoolhouse. The accompanying illustration may be of interest. Three of his sons became schoolmasters, as did also three of the sons of my maternal grandfather.

My father's home was in turn a refuge for the young women from New England and New York who were teachers of New Jersey schools in the days of my youth. It was the privilege of my brothers and myself, with horses and carriage, to bring them from their dreary schoolhouses on Friday evening and to return them thither again on Monday morning, refreshed and invigorated with sympathy and rest; and similar environment joined with heredity to produce again similar results. Four of my father's children and the three children of his younger brother became teachers, as did also at least eight of the succeeding generation.

After serving due apprenticeship in so honorable a calling, it became my duty to travel throughout my native State for three years, "teaching teachers how to teach," lecturing on popular education, endeavoring to awaken a general interest in the subject, and especially to incite desire for a State normal school.

To do this properly required some knowledge of the past history of the work; and this knowledge was acquired largely from the books and pamphlets and documents which had been accumulating during preceding generations. In what follows I shall draw freely upon memoranda made at that time, as well as upon memory, adding also what may seem of interest from other sources, omitting most that is well known, and giving special attention to illustrative details which might otherwise perish from the memory of men. The narrative will necessarily be desultory and personal, though I trust not offensively so. I will endeavor to make it approximately chronological.

I. COLONIAL SCHOOLS.

The first civilized people who settled within the limits of the present State of New Jersey were natives of the European Netherlands, and they named the country to which they came New Netherland. They had inherited the immanent moral life and steadfastness of purpose, as well as the customs, characteristic of their ancestors; hence, education came with them, the free schools in which Holland led the van of the world being early transplanted to these shores.¹

Although the colony was very feeble for fifty years, there were in that period of time, almost continuously, public schools free to all, maintained and managed by the colony; and the law of the colony required that each householder and inhabitant should bear such tax and public charge as should be considered proper for their maintenance. America is indebted to the Dutch for the essential principles of the great free-school system in the country.²

As early as 1629 the West India Company, under whose charge the first colonists came, enacted a law which required the establishment of schools; and the school founded April 2, 1633, with Adam Roelandsen as schoolmaster, is still doing excellent work.³

In 1650, Jan Cornelissen was the schoolmaster in New Amsterdam. In 1658 a petition was sent to the West India Company for a Latin schoolmaster, predicting, as an inducement for compliance with the request, that

the number of persons who will send their children to such a teacher will, from year to year, increase until such academy shall be formed, whereby this place to great splendor will have attained; for which, next to God, the honorable company which shall have sent such teacher here shall have land and praise.⁴

The petition was granted, and Dr. Alexander Carolus Curtius opened the first Latin school in the colony, July 4, 1659. His salary was 500 guilders. He was succeeded by the Rev. Egidius Luyck, who had been tutor to Governor Stuyvesant's sons.⁵ Under his charge this school attained so high a reputation that children were sent to it even from Delaware and Virginia.

October 6, 1662, Englebert Steenhuyzen was licensed to be a schoolmaster in the town of Bergen. His salary was 250 florins annually, payable in seawant (*wampum*), with some perquisites. Among these, he claimed freedom from taxation upon his real estate, asserting that a schoolmaster ought to be exempt from all taxes and burdens of the village, and that this was the common practice throughout the whole

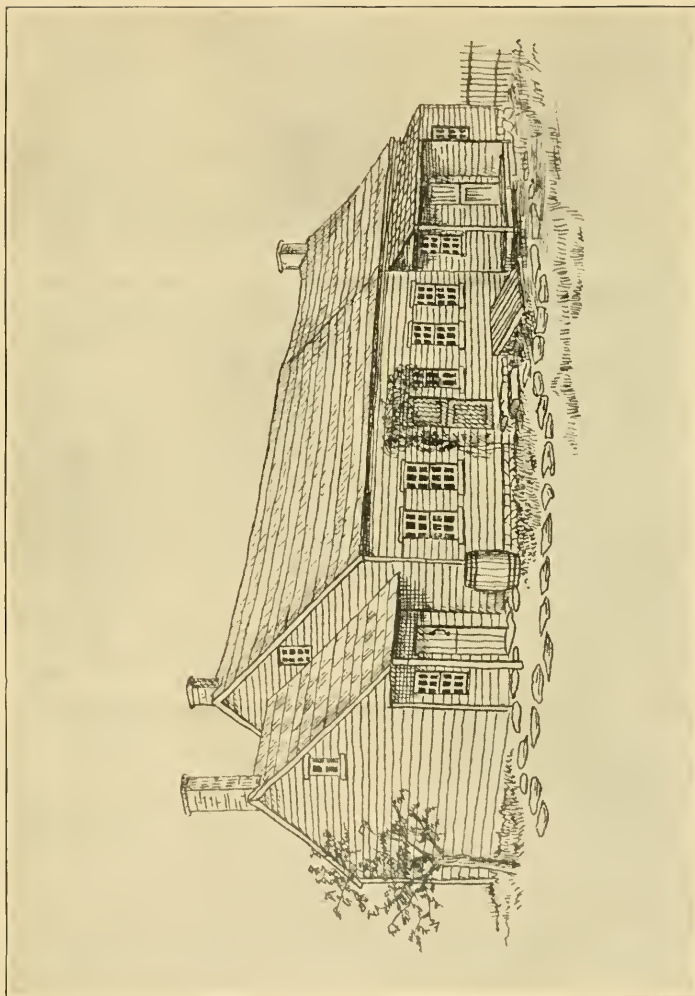
¹ See *The Early American Spirit and the Genesis of it*, by Richard Salter Storrs, D. D.

² Dr. Andrew S. Draper, recently superintendent of public schools of New York, in the *Educational Review* for April, 1892.

³ *The School of the Collegiate Reformed Church in New York City*. See O'Callaghan's *History of New Netherland*, Vol. I, pp. 119, 143.

⁴ Hon. Henry W. Bookstaver, LL. D., in the *Christian Intelligencer*.

⁵ *American Church History Series*, Vol. VIII, p. 41.



THE OLD KITCHEN SCHOOLHOUSE ADJOINING THE HUNTERDON HOME.

Christian world. The claim not being allowed, he resigned after teaching five quarters, but an appeal to the council of New Netherland compelled him to complete the second year of service upon which he had entered. His was the first school in what is now the State of New Jersey.¹

September 8, 1664, the country was surrendered to the English, with the stipulation, however, that the inhabitants were to be allowed to continue their own customs and usages. Accordingly the charter granted to the town of Bergen, September 22, 1668, provided that all persons should contribute according to their estates and proportions of land for the keeping of a free school for the education of youth.

From August 9, 1673, to November 10, 1674, the country was again under the dominion of the Dutch. December 2, 1673, three lots were set apart for the free school of Bergen, and this was doubtless the first endowment for free schools in the State. December 24, 1673, the council of New Netherland ordered that all the inhabitants, without any exception, shall, pursuant to the resolution of the town of Bergen, dated December 18, 1672, and subsequent confirmation, pay their share for the support of the said voorleezer and schoolmaster.²

In 1684 Guiliam Bertholf came to this country and became one of the most noted of the Dutch schoolmasters. I have seen a manuscript in possession of the Hon. William Nelson, corresponding secretary of the New Jersey Historical Society, dated April 10, 1693, in which Bertholf describes himself as "Schoolmeester en ordinere schryver, ten durpe Aquigenonck residerende"—schoolmaster and authorized scrivener residing at Acquackanonck. He taught also at Hackensack and in other places.³

As early as 1640 the Swedes had settled upon "the north side of South River" (the Delaware), with the stipulation that they should support at all times ministers and schoolmasters.⁴

¹ He was also the voorleezer (forereader), whose business it was to read the Scriptures in public worship, to announce the hymns, and to lead the singing, as well as to catechise the children during the week. The word is often rendered—by the too limited terms—chorister, precentor, or clerk.

² New Jersey Archives, Vol. I, p. 141. These dates are new style, the Dutch having adopted the correction of the calendar a century in advance of the English.

³ Like other men of the day, Bertholf spelled his name variously. He, too, was voorleezer and catechizer as well as schoolmaster. Soon after executing the paper above mentioned he went to the Netherlands. Returning, he arrived at Hackensack from Zeeland February 24, 1694, "with a legal classical authorization to be preacher, pastor, and instructor of Acquigenonck and Ackensack." For fifteen years thereafter he was the only Dutch preacher in New Jersey, and was practically the pastor of all the churches north of the Raritan, as well as those on Staten Island and at Tarrytown. Feeble with age, he formally resigned his pastorate March 23, 1724, and died the same year. (Hackensack Church records; Nelson manuscripts, and the printed report of addresses at the two hundredth anniversary of the old Dutch Church of Sleepy Hollow, October 10, 1897.)

⁴ Hazard's Annals of Pennsylvania, p. 53.

September 23, 1675 (old style), John Fenwick, with other adherents of George Fox, arrived from London (in the "ship *Griffin*, Robert Griffin, master, being the first English ship that was bound to this part of the province"), at the place which the resident Swedes called Elsinburg, but which Fenwick named New Salem. It is probable that they brought a schoolmaster with them, though I have not yet been able to find a record of the fact.¹

Education was part of the religion of these people. To them the schoolhouse was scarcely second in importance to the meetinghouse and was usually placed under the same roof with it. Fenwick's settlement at Salem opened a school soon after its establishment and maintained it without interruption to the present day.²

The settlement at Burlington exhibited a wonderful degree of progress, both in the appreciation of learning and in the knowledge of the best plan for the support of public schools. September 28, 1682, the island of Matiniconk, in the Delaware, containing 300 acres of land, opposite the town, was set apart for educational purposes, and the revenue derived from the rent or sale of the lands was reserved for the support of schools for the education of children in the adjoining settlements. It is still used for the support of schools in Burlington.

The earliest settlers in the town of Newark brought preachers and schoolmasters with them. By the side of the log church the log schoolhouse was erected, and schools were established and supervised by church authorities. The earliest record of any action of a public nature by this people was in 1676. The record reads that the townsmen have liberty to see if they can find a competent number of scholars and accommodations for a schoolmaster. Further instructions were given at the next town meeting as follows:

The town hath consented that the townsmen shall perfect the bargain with the schoolmaster for this year, upon condition that he will come for this year and do his faithful, honest, and true endeavor to teach the children or servants of those who have subscribed the reading and writing of English, and also of arithmetic if they

¹ There is no passenger list of the *Griffin* in this country. Samuel Hedge, who married Fenwick's daughter Anne and became recorder of the colony, once began such a list, but after making a record of the Fenwick families and their ten servants, added only the names of Mark Reeve, Edward Webb, Elizabeth Waites, and John Smith. At this point, apparently, he was interrupted, and the writing was never resumed. (See Salem Records, in the office of the secretary of state at Trenton.)

² Report of State Superintendent Apgar for the year 1879, p. 36. Ellis A. Apgar was born at Peapack, Somerset County, March 20, 1836, and received a common-school education in that village. He graduated at the State Normal School in Trenton in 1859, and at Rutgers College in 1866. He was at once chosen by the recently established State Board of Education to be superintendent of public instruction, a position which he held with credit to himself and profit to the State for nineteen years. His report for 1879 contains a résumé of the history of education in New Jersey. From this report the following quotations respecting colonial schools are taken, save such as are otherwise credited. The alterations necessary to fit them to my purpose, though unimportant, are so numerous that he can not be held responsible for the present form of the quotations.

desire it, as much as they are capable to learn and be capable to teach them within the compass of this year; nowise hindering but that he may make what bargain he please with those who have not subscribed.

The records show that trustees were, by vote of the town, chosen year by year to hire a schoolmaster.

In 1689 the town of Woodbridge voted that James Fullerton be entertained in this town as a schoolmaster, and be encouraged by such as see cause to employ him.

December 10, 1691, John Boacker was offered £13 to teach six months on trial in this town, with the proviso that he shall be constant and faithful in that employ as a schoolmaster ought to be, and that he shall be engaged to attend the school this winter time until 9 o'clock at night.

There were at this time 10,000 people in the province, and the want of schoolmasters was seriously felt. October 12, 1693, the assembly of East Jersey, in session at Perth Amboy, enacted a law in accordance with which the inhabitants of every town, by warrant from a justice of the peace, might meet and choose three men to make a rate and establish the salary of a schoolmaster for as long a time as they may think proper; a majority of the inhabitants to compel the payment of any rates levied and uncollected: the act setting forth that "the cultivation of learning and good manners tells greatly to the good and benefit of mankind."¹ In 1695 this act was supplemented by another, directing the choice of three men in each town to be authorized to select a teacher and the most convenient place or places where schools should be kept.

Under these laws schools became numerous.² Usually they were established by Christian people in connection with their churches. Yet in 1701 Col. Lewis Morris wrote to the Society for the Propagation of the Gospel that in both East and West Jersey the youth were "very debauched and very ignorant."³ September 2, 1718, a schoolmaster by the name of John Richards gave, from a "desire to promote the public interest, 3½ acres of land, situated and being in the township of Whipponong (Whippany), in that part called Percipponong, on the north-western side of Whipponong River; only for public use, improvement, and benefit, for a meetinghouse, schoolhouse, burying yard, and training field, and such like uses, and no other."⁴

In 1720 and for many years after Jacobus Schureman was schoolmaster, voorleezer, and helper for his pastor and brother-in-law, Theodorus Jacobus Frelinghuysen, at New Brunswick, Somerville, and other parts of Somerset County, as these localities are now named.⁵ May 1,

¹ The Grants and Concessions and Original Constitutions of the Province of New Jersey, by Aaron Leaming and Jacob Spicer, pp. 328 et seq.

² The People's Cyclopaedia, Vol. I, p. 617.

³ Classified Digest of the Records of the Society for the Propagation of the Gospel, 1894, p. 52.

⁴ Barber and Howe's Historical Collections of New Jersey, p. 380.

⁵ Schureman Genealogy, by Richard Wynkoop, pp. 5, 6.

1742, James Billington, schoolmaster, etc., from Elizabethtown, was united in marriage with "Anna America," at Acquackanonck, by Rev. Johannes van Driessen.¹

Effort for the establishment of free schools was antagonized by the royal governors. They preferred "the old British method of educating the higher class for governing, with the masses left to the claim of charity."² In the communication of the governor of New York, asking for the approval of the charter of King's College, he bluntly expresses the desire "to prevent the spread of republican principles."³

In other instances this motive cooperated with ecclesiastical prejudice to oppose the founding of colleges. Nevertheless, two colleges were founded in New Jersey during the colonial period. The charters of both these institutions were granted by governor and council acting in the name of the King, but no copy of the first charter of either can now be found. Perhaps these original charters were never recorded or published, for fear of being disallowed at court, as that of Harvard had been a century earlier. The tenth edition of Salmon's Geographical and Historical Grammar, issued in London the year of the founding of Queen's College, complains that the colonies "ought to transmit to Great Britain authentic copies of the several acts passed by them; but they sometimes neglect it, and pass temporary laws which have their full effect before the Government here can have due notice of them." However this may be, in each of these cases two years later a second charter was issued, under which the college did its work.

The charter of Queen's College (now Rutgers) was modeled after that of the College of New Jersey (now Princeton University), as this had been modeled after that of Harvard. Queen's College was so called with reference to King's College (now Columbia University), which had been chartered by the legislature of New York, October 31, 1754. Sixty days after that date, January 1, 1755, Theodore Frelinghuysen began his memorable winter journey on horseback from Albany to New York and New Brunswick in behalf of a university under the auspices of the Dutch inhabitants. Undaunted by the inclemency of the weather and the difficulties of travel or the discouragements of opponents, he fired the hearts of the people on the Hudson, the Hackensack, the Passaic, and the Raritan with an enthusiasm as intense as their persistency of purpose.

May 17, 1755, a score of these men met and adopted the following resolution:

Inasmuch as it is expedient to establish in these recently inhabited ends of the earth seminaries of true philosophy as well as of sound doctrine, that men may be imbued with the principles of human wisdom, virtue, and unostentatious piety;

¹ Records of the church of Acquackanonck (now Passaic), which I inspected, August 21, 1897.

² Rev. A. D. Mayo, LL. D., in Report of the Commissioner of Education for 1893-94, pp. 732, 733.

³ Compare Governor Berkeley, of Virginia, in his well-known deliverance, "I thank God there are no free schools nor printing, and I hope we shall not have these hundred years."

therefore, we do resolve in these present critical times to strive with all our energy and in the fear of God to plant a university or seminary for young men destined for study in the learned languages and in the liberal arts, and who are to be instructed in the philosophical sciences; also that it may be a school of the prophets, etc.¹

The royal governors, however, repeatedly refused their request for a charter, and it was eleven years before they succeeded in carrying this resolution into effect. Even then the charter they were able to secure was much inferior to what they had so long desired, though it professed to establish a "college in which the American youth might be regularly educated after the manner and customs of the United Provinces."²

¹ Document 791, as now numbered, of "the Amsterdam correspondence," which passed between the classis of Amsterdam and the Dutch ministers in New York and New Jersey between 1628 and 1792. The original Latin may be seen in Corwin's *Manual of the Reformed Church in America*, second edition, page 353. Document 795 was a duplicate in Dutch, and contained the names of the laymen as well as the ministers present. Unfortunately this document could not be found when the others were deposited in the Sage library at New Brunswick in 1875. A copy may have been printed before that in the *Christian Intelligencer* or elsewhere.

The Rev. Dr. Edward Tanjore Corwin, the official historiographer of the Reformed Church in America, has recently gone to Holland, to secure the remainder of this correspondence, under the following commission:

THE GENERAL SYNOD OF THE REFORMED CHURCH IN AMERICA,

Trenton, N. J., May 1, 1897.

To the General Synod of the Reformed Church in the Netherlands, the Synod of North Holland, the Classis of Amsterdam, and other ecclesiastical authorities to whom these presents may come, greeting:

FATHERS AND BRETHREN: Herewith we send to you, in our behalf and with our authority, the well-known historian of our Reformed Church in America, the Rev. Edward T. Corwin, D. D.

Through your kindness several years ago we came into the possession of much of your correspondence with the American churches during the colonial period. We now respectfully request that Dr. Corwin may be permitted to secure for us copies of the remaining documents in your archives, which illustrate our history.

Some of your correspondence with the churches in America has been printed by the State of New York, and we have assurance that when our collection is complete the whole will be printed by the State of New Jersey, the two States of the American Union comprising the ancient territory of New Netherland.

With this communication we send to you a printed history of these documents, prepared by our brother herewith commended to you.

These credentials are furnished him by direction of the General Synod of the Reformed Church in America at its session held in the village of Catskill and State of New York, from the 3d to the 11th day of June, anno Domini, 1896, as by reference to the accompanying copy of the printed minutes of said session, pages 499, 500, may more fully appear.

In behalf of the general synod,

JOHN BODINE THOMPSON,
President.

Attest:

WILLIAM H. DE HART,
Stated Clerk.

²The "manner and customs of the United Provinces" in the matter of higher education were those of other European countries. The universities (founded on the model of the schools of ancient Athens) had a curriculum of the seven liberal arts, so called because instruction in them was deemed necessary for freemen (Latin,

The college was located at New Brunswick, and the Rev. Dr. Jacob Rutsen Hardenbergh, pastor of the churches of Raritan, North Branch, and Bedminster, in Somerset County, became the first president of the institution. The manuscript copy of his address upon the graduation of the first student is still preserved by his descendants. It is upon the "Advantages of education," which he defines as "the improvement of the human mind for the proper discharge of our several duties toward God, ourselves, and our neighbors." Under the definition is comprehended, he says, "the more general parts of education, as reading, writing, and the principles of religion, which ought to be the acquisition of every individual in the community. Common arithmetic and some parts of mathematics are necessary for the commercial intercourse of society. The necessity and advantage of this part of education," he adds, "I shall not now insist upon. A liberal education, or the study of the learned languages, liberal arts, and sciences, is the particular thing I have in view." He shows that "proper natural abilities are absolutely requisite to this study," and that "if men of learning become abandonedly wicked and make use of their knowledge to plan and perpetrate their villainy, it is not education as such that is the cause of such a conduct." He insists upon a liberal education as necessary to free a people, first, "for forming such a constitution as will be calculated for effectually promoting the general good," and, secondly, for "the execution of" the plan of this constitution. He illustrates these statements especially "with respect to the profession of the law," "of physic," and "of divinity." On such grounds he pleads for endowments, for students, and for the favor of the public toward the college. In conclusion, he addresses himself to several classes of people; and, first, to Governor William Franklin "as the representative of our most gracious sovereign," thanking him for granting the charter, which, he says, was "a favor frequently requested before your arrival to this colony," adding, "I trust the name of Franklin will not only be seen in the charter pages, but also gratefully remembered by generations yet unborn." He speaks words of encouragement to the trustees, the faculty, the student who constituted the then graduating class, the undergraduates, and the pupils in the grammar school. To the two latter he says: "I rank you together in my address, not because I make no difference as to your proper departments, but for brevity's sake, and because what I have to offer is equally applicable to you all." He then exhorts them to study, to piety, and to propriety of deportment, saying:

Gentlemen, I am persuaded you will rather guard your character and prosecute your studies with vigilance and alacrity than, by contrary vices, stab your political or spiritual self, thrust the very sword of grief to the very vitals of your parents,

liber, free). These studies were grammar (language), dialectic (the art of reasoning), rhetoric, music, arithmetic, geometry, and astronomy. The specific object of each study is indicated in the following couplet, which has come down from the middle ages:

*"Gram loquitur, Dia vera docet, Rhet verba colorat;
Mus canit, Ar numerat, Ge ponderat, Ast colit astra."*

friends, and relations, and be ranked with that odious banditti of the schools whose conduct is calculated to make society bleed in every vein, and rob the arduous labor of their instructor of their just rewards of applause.

Finally, he addresses the audience, and ejaculates:

O, may America never want sons of consummate wisdom, intrepid resolution, and true piety to defend her civil and religious liberties and promote the public weal of the present and the rising generation!

Before introducing the candidate "admitted by the honorable board of trustees to the degree of bachelor of arts," he offers "opportunity for relaxation of thought and renewed attention by the singing of a psalm."

The name of the candidate is not stated, nor the date of delivery. The address to the governor is bracketed at the side, indicating, perhaps, that it was omitted because of his absence.

Governor Franklin was arrested and deprived of his office June 17, 1776; but this could not have been the cause of his absence on this occasion, for Simeon De Witt's diploma bears date October 5, 1776, though in consequence of the approach of the British army he did not formally receive his degree until two years later.¹ But the graduating student was present to receive his degree at the delivery of this address. It must, therefore, have been at least as early as 1775. And the tone of the address, so like that of the Declaration of Independence, and so characteristic of the lover of liberty who, during the four or five next succeeding years slept with a loaded musket at his side, indicates that it could hardly have been written much earlier than 1775.²

During the Revolutionary war the college was migratory. Sunday, December 1, 1776, Washington and his little army were at Brunswick, but the next day they were at Princeton, and Brunswick was in possession of the British.

According to the issues of the New Jersey Gazette, published at Trenton, May 13, 1778, and January 27, 1779, "the business of Queen's College" was then "carried on at the North Branch of Raritan, in the county of Somerset." Tradition avers that the precise locality was opposite the ford of the North Branch just above the Head of Raritan, in the house adjacent to the ruins of the log church "over the North Branch," on the hill whence one looks across Tucca-Ramma-Hacking, the meeting of the waters, straight down the reach of the beautiful river. In the advertisement it is stated that

this neighborhood is so far distant from headquarters that not any of the troops are stationed here; neither does the army in the least interfere with the business of the college. The faculty also take the liberty to remind the public that the representatives of this State have enacted a law by which students are exempted from military duty.

After the war the Political Intelligencer and New Jersey Advertiser, printed by Shepherd Kollock, at Queen's College, was published at

¹ Prof. T. S. Doolittle, in Corwin's Manual of 1879, p. 85; and the Historical Address of Hon. Joseph P. Bradley, p. 40.

² But see Dr. Johnson's statement to John Ewing in 1773, p. 184).

New Brunswick, where Dr. Hardenbergh was then pastor of the church, as well as president of the college. Of the 60 young men graduated from the college before its doors were closed in 1795 because of financial difficulties, 10 became ministers of the gospel.

The college was opened again in 1807 after the alliance with the Synod of the Reformed Church, and was devoted chiefly to the education of ministers, until by the act of the legislature, passed April 4, 1868, it was made "The State College for the Benefit of Agriculture and the Mechanic Arts," since which time it has been more nearly conformed to the design of its founders.

The struggles of the colleges in those days were great, but those of the country schools were greater. The instructions for the guidance of Governor Bernard, issued in 1758, directed that—

No schoolmaster be henceforth permitted to come from England and to keep school in said province without the license of said Bishop of London; and that no other person, now there or that shall come from other parts, shall be admitted to keep school in that our said province of New Jersey without your license first obtained.¹

This restriction was necessary, since the country was full of adventurers, many of them of bad habits, who palmed themselves off as competent instructors. Among these were university graduates of drinking propensities, and others who had "left their country for their country's good."²

Most of the teachers were men, but there were women among them also. Among these was Elizabeth, the only child of Dr. Thomas Sampson of Cheshire in England, where she was born in 1713. She was an excellent teacher, but her second husband (for she had three) was a

¹ New Jersey Archives, Vol. IX, p. 68.

² The inhabitants of the colonies were not more easily imposed upon than the inhabitants of the mother country. In his autobiography Franklin tells the story of James Ralph, one of his "inseparable companions" who, under Franklin's influence, abandoned his religious profession, deserted his wife and child in Philadelphia, accompanied Franklin to England, lived a disreputable life in London, changed his name, went down into the country, and became a "schoolmaster at N—, a small village in Berkshire." Afterwards he seems to have repented, reformed, resumed his own name, and made it honorable. Charles James Fox described him as "an historian of great acuteness and diligence." He was cured of his ambition to become a poet when Pope pilloried him in the *Dunciad* with—

"Silence, ye wolves, while Ralph to Cynthia howls,
And makes night hideous; answer him, ye owls!"

He never returned to America, but died at Cheswick in 1762. The only notice he ever took of his daughter was to send her (by Franklin, after the birth of her thirteenth child, whose name was Benjamin Franklin Garrigues), a "piece" of blue cloth. She and her husband meanwhile had become worthy members of the Society of Friends, and the cloth was made into garments, in Quaker style, for him and their eight sons. The contrast of the blue color with the style and with the drab of their associates attracted attention to the procession of the family to the meeting-house every First Day, and is still remembered in Philadelphia. One of these children, James Ralph Garrigues, I knew personally and respected highly.

thoroughly worthless one. She was a young widow when she came to this country, where she married a schoolmaster, who fell in love with her for her dancing. He kept school on Long Island, and was very drunken and profane. At last she had his permission to visit her relatives in Pennsylvania. She says:

My husband accompanied me to the Blazing Star Ferry, saw me safely over, and then returned. In the way I fell from my horse and for several days was unable to travel. I abode at the house of an honest Dutchman, who, with his wife, paid me the utmost attention and would have no recompense for their trouble. I left them with sentiments of deep gratitude for their extraordinary kindness, and they charged me if ever I came that way again to call and lodge there.

She reached Philadelphia in safety and her husband followed her thither. They went to Wilmington, in Delaware, and there heard that a schoolmaster and a schoolmistress were needed at Freehold, in New Jersey, for which place they accordingly set out.¹

In the account of her life she writes:

In our way to Freehold, as we came to [the Friends' meetinghouse at] Stony Brook, my husband turned toward me and tauntingly said, "Here's one of Satan's synagogues; don't you long to be in it? I hope to see you cured of your new religion." A little further on we came to a large run of water over which there was no bridge, and being strangers we knew no way to avoid passing through it. He carried over our clothes, which we had in bundles; and, taking off my shoes, I walked through in my stockings. It was in the twelfth month; the weather was very cold, and a fall of snow lay on the ground.

After walking nearly a mile we came to a house, which proved to be a sort of tavern. My husband called for some spirituous liquors, and I got some weakened cider mulled, which rendered me extremely sick; so that after we were a little past the house, being too faint to proceed, I fell down. "What's the matter now," said my

¹ She says: "In our way to Freehold we visited the kind Dutchman whom I have mentioned in a former part of this narrative. He made us welcome, and invited us to pass a day or two with them. During our stay we went to a large meeting of Presbyterians, held not only for worship but business. In particular the trial of one of their priests, who had been charged with drunkenness, was to come on. I perceived such great divisions among the people respecting who should be their shepherd that I pitied them. Some insisted on having the old offender restored; others wished to have a young man they had had on trial some weeks; others, again, were for sending to New England for a minister. In reply, one who addressed himself to the chief speaker observed: 'Sir, when we have been at the expense (which will not be trifling) of fetching this gentleman from New England, perhaps he'll not stay with us.' 'Don't you know how to make him stay?' said another. 'No, sir.' 'I'll tell you; give him a large salary and I'll engage he'll stay.' I listened attentively to the debate, and most plainly it appeared to me that these mercenary creatures were all actuated by one and the same motive, which was not the regard for souls, but the love of money." This was in 1736 or 1737, at the trial of the Rev. Joseph Morgan, pastor at Hopewell. The "kind Dutchman" was probably Peter Lott, who was one of the witnesses at the trial. Mr. Morgan was the first graduate of Yale College, and had been a minister at Freehold before coming to Hopewell. He learned Dutch in order to preach the gospel to those who were scattered abroad, and ultimately died while on an evangelizing tour on the Jersey coast. (See *The History of the Presbyterian Church in Trenton*, by John Hall, D. D., pp. 40-50, 71, 72; and *Corwin's Manual of the Reformed Church in America*, third edition, pp. 389, 390.)

husband, "what, are you drunk? Where's your religion now?" He knew that I was not drunk, and at that time, I believe, pitied me, although he spoke in this manner. After I was a little recovered we went on and came to another tavern, where we lodged. The next day as we journeyed a young man, driving an empty cart, overtook us. We asked him to let us ride and he readily granted the request. I had known the time when I would not have been seen in a cart, but my proud heart was humbled and I did not now regard the look of it. This cart belonged to a man in Shrewsbury and was to go through the place of our destination. We soon had the care of the team to ourselves through a failure of the driver and arrived with it at Freehold.

My husband would have had me stay here while he went to see the team safe home. I told him no; since he had led me through the country like a vagabond I would not stay behind him. We therefore went together and lodged that night at the house of the owner of the cart. The next day on our return to Freehold we met a man riding at full speed who, stopping said to my husband, "Sir, are you a schoolmaster?" He answered, "Yes." "I am come," replied the stranger, "to tell you of two new schoolhouses, 2 miles apart, and that a master is wanted for each." I turned and said: "My dear, look on me with pity, if thou hast any affection left for me, which I hope thou hast, for I am not conscious of having done anything to alienate it. Here is an opportunity to settle us both, and I am willing to do all in my power toward getting an honest livelihood." After a short pause he consented to go with the young man.

Here, according to my desire, we settled. My husband took one school and I the other, and by the end of the week we got settled in our new situation. We took a room in a Friend's house, 1 mile from each school.

We lived in a small house by ourselves which, though mean, and though we had little to put in it (our bed being no better than chaff), I was truly content. The only desires I had were for my own preservation and to be blessed with the reformation of my husband. He had got linked in with a set of men who, he feared, would make game of him. They used to come to our house and provoke him to sit up and drink with them, sometimes till near day, while I have been sorrowing in a stable. Once as I sat in this condition I heard him say to his companions, "I can't bear to afflict my poor wife in this manner, for whatever you may think of her, I do believe she is a good woman." He then came to me and said, "Come in, my dear; God has given thee a deal of patience; I'll put an end to this practice;" and so he did, for this was the last time they sat up at night.

My husband now thought that if he was in any place where it was not known he had been so bitter against Friends he could do better. But I was much against his moving, fearing it would tend to his hurt, he having been for some months past much altered for the better.

But all I could say would not avail. Hearing of a place at Bordentown he went thither, but was not suited. He next removed to Mount Holly, where we settled. We had each of us a good school, and soon got our house pretty well furnished, for poor folks, and might have done very well. Nothing seemed wanting to complete my happiness, except the reformation of my husband, which I had much reason to doubt I should not see soon.

It fell out according to my fears. He addicted himself much to drinking, and grew worse than before. Sorrow was again my lot; but I prayed for patience to bear my afflictions, and to submit to the dispensations of Providence. I murmured not; nor do I recollect that I ever uttered any harsh expressions, except on one occasion. My husband coming home a little intoxicated (a state in which he was very fractious), and finding me at work by a candle, he put it out, fetching me at the same time a box on the ear, and saying, "You don't earn your light." At this unkind usage, which I had not been used to for the last two years, I was somewhat angry, and said, "Thou art a vile man." He struck me again; but my anger had cooled, and I received the blow without so much as a word in return. This, also, displeased him, and he went on in a distracted-like manner, uttering such expres-

sions of despair as that he believed he was predestined to damnation, and he did not care how soon God struck him dead. I said very little, till, at length, in the bitterness of my soul, I broke out into these expressions: "Lord, look down on my afflictions, and deliver me by some means or other." My prayer was granted, but in such a manner that I thought it would have killed me. He went to Burlington, where he got drunk, and enlisted to go as a common soldier to Cuba in the year 1740.

Afterwards he was taken sick and sent to Chelsea Hospital, near London, where he died, leaving debts in New Jersey to the amount of £80.¹

She settled herself steadily to the business of school keeping in Burlington County, and gradually paid off the debts, which by law she was not compelled to pay, for want of effects.²

The supply of competent teachers had never been equal to the demand in New Jersey. Constantly men and women were obtained for the purpose from other governments. The following advertisements will be of interest:³

This is to inform Mr. Richard Wright, of the kingdom of Ireland, who lately kept a school at Perth Amboy, that his brother, Joseph Wright, is arrived in these parts.—(*The Pennsylvania Gazette*, September 30 to October 7, 1731.)

PHILADELPHIA, *September 11, 1746.*

Notice is hereby given that there is in the township of Bethlehem and county of Hunterdon, in West Jersey, two or three vacancies for schools, where £18 or £20 a year hath been given, with accommodations. Any schoolmaster well qualified with reading, writing, and arithmetic, and wants employment, may repair to John Emley, living in the abovesaid place, and undoubtedly find employment.—(*The Pennsylvania Gazette*.)

Notice is hereby given that a good schoolmaster is very much wanted at the Landing, near New Brunswick, where a full school may be had as soon as a master will settle there, as there is not one in all that place.—(*The New York Gazette*, March 16, 1747.)

A good schoolmaster for children, that can teach reading, writing, and ciphering, is wanted at Raritan, about 6 miles above Bound Brook. Any person properly qualified may meet with good encouragement by applying to John Broughton.⁴—(*The New York Gazette*, March 23, 1747.)

¹ Among the acts passed by the general assembly of the province of New Jersey, at Burlington, in 1740, was one for victualing and transporting the troops to be raised in this colony for His Majesty's service on the intended expedition to the West Indies, in the prosecution of the war against Spain (which was declared October 23, 1739, and ended by the treaty of Aix-la-Chapelle, October 7, 1748). July 18, 1741, Admiral Vernon and General Wentworth made an attempt upon the island of Cuba and possessed themselves of a fine harbor, but were obliged to quit it on account of the great sickness among their men.

² In 1746 she married Aaron Ashbridge. She was a devoted preacher among Friends. In 1753 she went on a religious visit across the Atlantic, where she died on the 16th of the 5th month, 1755, at the house of Robert Lecky, in the county of Carlow, Ireland, and was buried at Ballybrumhill. (Some Account of the life, sufferings, and exercises of Elizabeth Ashbridge, in *Friends' Miscellany*, Philadelphia, Twelfth month, 1833. Vol. V, pp. 1-45.)

³ These advertisements are from the New Jersey Archives, Vols. XI, p. 260, and XII, pp. 320, 341, 347, 514, 583, 619.

⁴ John Broughton was of the firm of Janeway & Broughton, the most extensive dealers in grain and general merchandise in all this region. Jacob Janeway lived at Middlebrook, near Bound Brook, and owned the mill there. Janeway & Broughton's account books, full of interest to the genealogist and historian, are in the possession of Henry L. Janeway, esq., of New Brunswick.

Writing, arithmetic, vulgar and decimal, merchants' accounts, by the Italian method (double entry), sundry branches of the mathematics, as navigation, surveying, etc., and algebra, all carefully taught in Burlington, near the court house, by Thomas Craven.—(*The Pennsylvania Gazette*, February 7, 1748-49.)

Any schoolmaster or mistress that shall come well recommended to be of a sober behaviour, and can spell well, and write a good common hand, may find encouragement for keeping of a school by applying to William Foster, near Mount Holly, in West Jersey.—(*The Pennsylvania Gazette*, November 2, 1749.)

A single person is wanted that is qualified for a schoolmaster; such an one will meet with encouragement by applying to Martin Beekman or Abraham Dumont, near Raritan River, about 7 miles above the Landing.—(*The New York Gazette*, April 9, 1750.)

Among the adventurers from other colonies who came to New Jersey was Ransford Rogers, a Connecticut man. In 1788 he taught a small school just out of Morristown. Having some knowledge of chemistry, and being thoroughly unprincipled, he took advantage of the credulity of forty people in the vicinity to trick them out of their money. There had long been a tradition of a vast treasure hidden in the ground at Schooley's Mountain, guarded, according to the superstition of those days, by the ghosts of men buried with it. Again and again, in the darkness of the night, he led his dupes to the place where the treasure was supposed to be buried, when explosions would take place and strange noises be heard, none of the victims suspecting that mines had been carefully prepared by the schoolmaster that they might be exploded at the proper moment. White forms also were seen flitting through the forest, and when the conspirators all lay flat on their faces with each a piece of white paper in his hand, and all the papers were shaken together, a writing was discovered on one of them which stated that the guardian ghosts would be propitious and allow the treasure to be taken, provided each one of the forty would pay to the schoolmaster £12 in gold or silver money.

Much of the money was paid before the schoolmaster, playing the ghost, in a fit of intoxication, betrayed himself, was detected and imprisoned. He prevailed upon one of his victims to bail him out, however, and then betook himself to parts unknown.¹

The government of the colonial schools was often brutal. It is hardly too much to say of some of the New Jersey schools what Charles Francis Adams has said of the Massachusetts schools of that day:

Prior to 1800 in point of fact the children were neither taught much nor were they taught well, for through life the most of them could do little more in the way of writing than scrawl their names.

If by any chance the village school of 1790 could be brought back to 1890, the parents would in horror and astonishment keep their children at home until a town meeting called at the shortest notice could be held; and this meeting would probably have culminated in a riot, in the course of which the schoolhouse as well as school would have been summarily abated as a disgrace and a nuisance.²

¹ Barber and Howe's *Historical Collections*, p. 394. Rogers's adventures were apparently the basis of David Thompson's novel, entitled *May Martin; or the Money Diggers*.

² Three Episodes of Massachusetts History. McMaster's *History of the People of the United States* says that "in many parts of New England it must be owned the condition of the schoolmaster has improved but little since 1784!"

This is very strong language, but it is not entirely undeserved. The government of many of the schools of the last century was execrable, and the teaching was often not much better.

Almost every schoolmaster kept as a precious treasure a manuscript volume of instructions and examples which he had received from his teacher, and from this derived much of the learned lore from the manifestation of which—

Still the wonder grew
How one small head could carry all he knew.

In some instances this was supplemented, and ultimately superseded, by a book printed for the teacher's use and containing sometimes instructions upon a great variety of topics. In 1726 Isaac Watts (who was a teacher, as well as a poet and theologian) sent forth such a book entitled *First Principles of Geography and Astronomy Explained*.¹

A book which shows abundant signs of use is "The Instructor, by George Fisher, accomptant. The fourteenth edition corrected and improved. London, 1757. Price 2s. 6d." (12mo., pp. 384). It has a frontispiece as representative of an English school, after which the colonial schools of those days were as far as possible modeled. Of course, however, the common schools on this continent were entirely destitute of maps, globes, and other apparatus, as well as of reference books. This volume contains instructions in spelling, reading, writing, and arithmetic; and also in letter writing, bookkeeping, legal forms, mensuration, the making of sundials, dyeing, gardening, pickling, and preserving, as well as in geography and astronomy, etc., and in this order.

A few extracts from the instructions for writing may be taken as specimens of the whole:

First, and principally, there must be a fixed desire and inclination imprinted in the mind for its attainment; for I myself had never acquired or arrived to any proficiency in it, if I had not had a strong desire and inclination to it; arising from being convinced of its excellent use in trade, and all manner of business, according to the verse:

Great was his genius, most sublime his thought,
That first fair writing to perfection brought, etc.

Next to the desire there must be added a steady resolution to go through with it till it is gained, and by a diligent and indefatigable application, overcoming all seeming difficulties that may arise in the progress of its attainment, agreeable to this distich:

By frequent use, experience gains its growth;
But knowledge flies from laziness and sloth.

¹ It enables one to understand how a paper read at the meeting of the Society for the Propagation of the Gospel, in London, February 15, 1723, could have been entitled "The humble address of the inhabitants of Salem in West Indies, New Jersey." Dr. Watts informs us that "America is called in general the West Indies."

The book mentioned, and others similar, it has been my privilege to contribute to the library of the New Jersey State College at New Brunswick, as memorials of colonial days.

Then follows a statement of the implements used, with directions how to hold the pen, to make a pen, forms of the letters, a dozen pages of short sententious sayings to be used as "copies," receipts for making ink, for keeping it from freezing and molding, etc.

The implements are summed up in these lines:

A penknife razor-metal, quills good store;
Gum-sandrick powder, to pounce paper o'er;
Ink, shining black: paper more white than snow;
Round and flat rulers on yourself bestow;
With willing mind, these, and industrious hand,
Will make this art your servant at command.

A receipt for making "the best black ink in the world" may remind us of some of the inconveniences of our ancestors, from which we are happily free:

To 6 quarts of rain or river water (but rain water is the best) put $1\frac{1}{2}$ pounds of fresh blue galls of Aleppo (for those of Smyrna are not strong enough), bruised pretty small; 8 ounces of copperas, clean, rocky, and green; also 8 ounces of clean, bright, and clear gum arabic, and 2 ounces of roche (sic) allom. Let these stand together in a large stone bottle, or clean stone pot, or earthen pot, with a narrow mouth to keep it free from dust; shake, roll, or stir it well once every day, and you will have excellent ink in about a month's time, and the older it grows the better it will be for use.

If you soak the green peeling of walnuts (at the time of the year when pretty ripe) and oak sawdust, or small chips of oak, in rain water, and stir it pretty often for a fortnight, the water strained off and used with the same ingredients as above, will render the ink still stronger and better.

Under the head of geography we are informed that—

The English possess a large track (sic) of the seacoast of the Atlantic Ocean, which—make allowance for the windings of the coast—may be very well supposed to be more than 1,500 miles. The name of their plantations or settlements, with their chief towns, follow:

	Chief towns.
Nova Scotia.....	Halifax.
New England.....	Boston.
New York.....	New York.
Pensilvania.....	Philadelphia.
New Jersey, East.....	Elizabeth Town.
New Jersey, West.....	Elsingburgh.
Maryland.....	Baltimore.
Virginia.....	James Town.
North Carolina.....	
South Carolina.....	Charles Town.
Georgia.....	Savannah.

A much more scientific work, which also has been greatly used, is *A New Geographical and Historical Grammar*, by Mr. Salmon, the tenth edition, London, 1766 (8vo., pp. 616). It is an excellent treatise on historical geography, and must have been of great value to teachers.¹

¹ Thomas Salmon wrote also a chronological history of England, and an examination of Bishop Burnet's History. He was one of the authors of the Universal History. He died in 1743.

There could have been little demand for the teaching of geography in the schools of those days; but this was a work of reference for the schoolmaster. For this purpose it lay upon the desk of one of the teachers of my childhood nearly a hundred years after it was printed. At that time it served also to hold the "copy plates," as they were called, furnished by the teacher to those who were learning to write, instead of "setting the copy" with his own hand.

The "copy plates" had been cut singly from *The Writing Master's Assistant*, containing four sets of apothegms in script arranged alphabetically under the heads large text, round text, round hand, and running hand. They had been "written by William Thomson, professor of writing and accompts, and accurately engraved on twenty-two copper plates by H. Ashby, London." The book is in quarto, with paper cover, and originally contained 48 pages, but all of the "round hand" pages have been extracted, as well as parts or the whole of many others, so that I am not able to discover how round text differed from round hand.

A much more important book was *The Schoolmaster's Assistant; Being a Compendium of Arithmetic, both Practical and Theoretical*, by Thomas Dilworth. This was a great favorite in New Jersey, as in other of the United States, and in Great Britain. It was put into the hands of the pupils and saved the teachers much labor. The twelfth edition was reprinted in Philadelphia in 1790. "The preface, dedicatory to the reverend and worthy schoolmasters in Great Britain and Ireland," states and answers two objections to the use of such an "assistant," viz, "that some boys lazily inclined, when they see another at work upon the same question, will be apt to make his operation pass for their own," and "that to teach by a printed book is an argument of ignorance and incapacity." It contains an admirable essay "On the education of youth, humbly offered to the consideration of parents," making nine important suggestions for cooperation with the teacher, and closing with a plea that girls also may be taught to write well. The work is recommended for use in schools by 50 English schoolmasters and by Nathaniel Wurteen, schoolmaster at Philadelphia.

This book continued in common use in New Jersey until about 1830, though it contained no account of the decimal currency of the United States. Probably this is one reason why accounts were kept in pounds, shillings, and pence almost to the middle of the century and why the words "shilling" and "penny" are still current.

II. TYPICAL SCHOOLS.

In the last century it was a common practice to provide for churches and colleges by means of lotteries. July 2, 1753, in imitation of this example, a lottery was drawn at Trenton for the establishment of a school in that place. It was advertised as follows:

We, whose names are hereunto subscribed, sons of some of the principal families in and about Trenton, being in some measure sensible of the advantages of learning, and desirous that those who are deprived of it through the poverty of their parents

might taste the sweetness of it with ourselves, can think of no better or other method for that purpose than the following scheme of a Delaware Island lottery for raising 225 pieces of eight [Spanish dollars] toward building a house to accommodate an English and grammar school and paying a master to teach such children whose parents are unable to pay for schooling. It is proposed that the house be 30 feet long, 20 feet wide, and one story high, and built on the southeast corner of the meetinghouse yard in Trenton, under the direction of Messrs. Benjamin Yard, Alexander Chambers, and John Chambers, all of Trenton aforesaid. The managers are Reynald Hooper, son of Robert Lettis Hooper, esq.; Joseph Warrell, jr., son of Joseph Warrell, esq.; Joseph Reed, jr., son of Andrew Reed, esq.; Theophilus Severus, jr., son of Theophilus Severus, esq.; John Allen, jr., son of John Allen, esq.; William Paxton, son of Joseph Paxton, esq., deceased; and John Cleayton, son of William Cleayton, esq.

The drawing was to take place

on Fish Island in the river Delaware, opposite to the town of Trenton, and the money raised by this lottery shall be paid into the hands of Moore Furman, of Trenton, who is under bond for the faithful laying out the money for the uses above. And we, the managers, assure the adventurers, upon our honor, that this scheme in all its parts shall be as punctually observed as if we were under the formalities used in lotteries; and we flatter ourselves the public, considering our landable design, our age, and our innocence, will give credit to this, our public declaration.

This "lottery of the innocents" must have been planned by older heads than theirs. The treasurer was the well-known postmaster of the town. In this same month of July the Rev. Aaron Burr, president of the college at Princeton, wrote to the Rev. David Cowell, pastor of the Presbyterian Church in Trenton:

I will do my best in providing you a schoolmaster, but have some fears whether I can quite suit you or me. One of the best I must keep for my own use; one or two more that I could recommend are otherwise engaged. I have three in my mind and am a little at a loss which to send.

The compensation offered for a teacher at that time was £25 a year and boarding.

In 1765 "directors of the schoolhouse" were elected by the congregation of the Presbyterian Church; and in 1800 the "certain brick building, which was erected on the lot belonging to the trustees of the said church for the purpose of a schoolhouse, was leased for ninety-nine years at the rate of \$1 a year to the proprietors of the Trenton Academy.¹

After the Revolutionary war, February 10, 1781, twenty of the citizens of Trenton and its vicinity associated themselves together "for the purpose of erecting a schoolhouse in the said town and keeping up a regular school for the education of youth, to be conducted under the firm of the Trenton School Company."

The capital stock of the company was to consist of £270, to be divided into 36 shares of the value of £7 10s., lawful money, each, which was subject to assessment for whatever might be further deemed necessary, by the company, to finish the school building, (which seems

¹ Hall's History of the Presbyterian Church in Trenton, pp. 119-121.

to have been already begun). The possession of a proprietary share gave the right to send a child to school without any charge for use of the building. Out scholars, or those not sent on shares, were assessed 50 cents each quarter, besides tuition, by way of rent money. To all the scholars extra charges were made for incidentals, such as for wood money, at the rate of 75 cents per quarter. Five trustees were elected by ballot. February 11, 1782, James Burnside was appointed teacher, and in March the appointed visitors reported to the trustees that they found the teacher "to be attentive to his duty, the school in decent order, and an uncommon degree of emulation for improvement seems to prevail among the scholars; that good attention is paid to spelling, reading, and writing," and the names are given of fourteen pupils who "are learning arithmetic."

In the first quarter there were 40 pupils. In August public speaking was introduced, and a little more than £200 was added to the funds, by voluntary contributions from the stockholders and others, for the purpose of more firmly establishing the school and improving the grade of its studies. In March, 1783, it was decided to add to the list of proprietors, whose shares at that time had been assessed to the amount of £12 16s. 8d., a sufficient number of subscribers at that rate to double the size of the building. Thirteen additional shares were subscribed, and the new building was erected at a cost of £447.

About this time considerable donations were received from Robert Lettis Hooper, John Cox, William C. Houston, George Davis, and (from David Cowell, M. D.) a legacy of £100. The original proprietors were Joseph Higbee, David Brearley, James Milnor, jr., Rensalaer Williams, Joseph Paxton, Stacy Potts, Isaac Smith, Isaac Collins, William Tucker, James Ewing, Konrad Kotts, Stephen Lowrey, Abram Hunt, Moore Furman, Robert Neil, Micajah How, Jacob Benjamin, William Churchill Houston, John Neilson, and Francis Witt.

The teachers up to this date were James Burnside, George Merchant, Mr. Mahan, Peter Van Gelder, and James Davis.

November 10, 1785, an act of the legislature incorporated the original proprietors and trustees under the title of "The proprietors of the Trenton Academy."

The charter recites the original articles of agreement and states as reasons for incorporation that a lot had been purchased and a building erected "in which the learned languages, the English and French grammatically, and other useful branches of literature are taught with great success." The company, however, continued to operate under the original articles of association as well as under the provisions of this charter. It was not until 1847 that a set of by-laws was adopted.

March 14, 1786, it was ordered that the tuition money in the English school be reduced to 15 shillings, that the entrance money to the English school be 50 cents, and in the Latin school \$2.

In 1787 John Mease was teacher of reading, writing, and arithmetic, and it was unanimously agreed that girls be admitted half days in the

academy, and that Mrs. Mease be allowed the unfurnished room in the academy for her school.

In June, 1787, the Rev. James F. Armstrong, then and for thirty years pastor of the First Presbyterian Church, was engaged to superintend the academy "by attending the several schools occasionally, disposing the scholars into classes, directing the number of classes, the particular studies of each class, attending to government and order, observing how the several teachers conduct themselves, directing the pronunciation and manner of teaching, and presiding over public examinations;" he to provide a proper teacher for the grammar school, to be approved by the trustees, for which the trustees agreed to pay him the sum of £150 per annum.

In 1788 the trustees, finding the management of the schools, although highly satisfactory, too expensive for the funds, resumed their personal superintendence, reducing the duties and the salary of Mr. Armstrong. The school was now rapidly advancing in the character and grade of its studies, and on September 15, 1789, it was decided to give a certificate under the seal of the corporation—

to such scholars as shall have studied the English language grammatically, and shall have gained a competent knowledge of at least two of the following branches, viz: Extraction of the roots, algebra, mathematics, geography, chronology, history, logic, rhetoric, moral and natural philosophy, spirit of laws and criticism; and those having read what is usually read in schools of *Cæsar's Commentaries* or *Ovid's Metamorphoses*, *Justin* or *Sallust* in Latin, and any two of the four following books: *The New Testament*, *Lucian's Dialogues*, *Xenophon*, or *Homer* in the Greek, shall be entitled to have the same inserted therein.

Unruly boys were expelled from the academy.

In 1792 the price of tuition was fixed at \$3 the quarter for the English school and English grammar; and those who were taught any of the practical branches of mathematics were to pay for them in addition, as follows: For navigation, \$8; for surveying, \$4; for gauging, \$2. A lottery, authorized by the legislature in 1794, realized, in 1802, a profit of \$1,263.36. In 1800 the brick schoolhouse, which stood on the Presbyterian church grounds, was leased and the girls' school removed to that building.

In 1807 the trustees prohibited the "scholars from shooting guns within the limits of the populous parts of the city." December 1, 1817, the trustees recommended all the teachers "to make use of *Lindley Murray's* system of teaching the English language."

November 5, 1822, it was resolved that the school in the academy be closed on the 1st of April next, subject to be opened at the discretion of the trustees, and that the academy building be let out to some suitable person, if the trustees deemed it expedient. This action was probably taken to make the academy less of a public institution, and giving the school into private hands, accountable to the trustees.

In 1846 the academy building was again altered, much for the better, at an expense of \$3,091.36.

In April, 1847, Charles S. Stone became principal. He occasionally delivered scientific lectures to the scholars, who numbered, in 1850, 75.

September 1, 1851, David Cole was chosen principal, and under his excellent care the school grew to larger proportions than ever before. There were 143 pupils, and the assembly room was built in the rear for their accommodation. In 1854 John B. Thompson (who, since his graduation from Rutgers College, in 1851, had been teaching classical and public schools at Somerville and Flemington) was appointed assistant teacher. Soon after, his friends, Converse R. Daggett and Elbridge W. Merritt, were also engaged.¹ William H. Brace and Frederick R. Brace were added.² George Gerard was teacher of French, and Ferdinand I. Ilsley of vocal music. Samuel Backus was vice-principal, as he had been since 1847. Members of this faculty alternated in conducting the devotional services at the opening of the school each morning, with brief addresses on moral or religious topics.

Mr. Cole resigned in 1857, and Samuel Backus was made principal, a position he held until his greatly lamented death a year later. The school suffered because of the rivalry of the State Model School and because of the distractions of the civil war. After the war it revived again, however, and the hundredth anniversary of its organization was celebrated with a historical address (to which I am largely indebted for the foregoing statements) by William L. Dayton, jr., who had been a pupil when the writer was a teacher in the institution. At this time the school contained but 19 pupils, and not long after its doors were closed. Its work was done. The property was sold, and more than \$50,000 were divided among the stockholders.

In September, 1883, the building was rented and it was used for several years as an annex to the public school, which had been established on the adjacent lot (where the whipping post of the city had stood until the year 1839).

In 1792 the city of Paterson was founded by the Society for Establishing Useful Manufactures. Parents and children were employed in the factories. The superintendent was Mr. Peter Colt. His daughter, Miss Sarah Colt, gathered some of the children together in the basement of her father's residence on Sundays and gave them needed instruction. April 15, 1794, at his suggestion, he was "authorized to employ a school-master to teach the children of the factory on Sundays," the compensation not to exceed "10 shillings per week." January 25, 1796, Mr. Colt

¹ Mr. Daggett became afterwards a Baptist minister in Maine; and Mr. Merritt died, June 22, 1897, pastor of the Congregational Church at Salem, Conn.

² William H. Brace continues his connection with education in Trenton to this day. He was the first superintendent of schools in Mercer county, and has been principal of the Trenton City High School from its organization in 1874.

Frederick R. Brace taught at Millstone before he became a Presbyterian pastor in 1861. Since that he has served for twenty or thirty years as superintendent of the schools of Camden county. He is still president of the board of education of the town in which he resides.

laid before the board a letter from John Wright, the schoolmaster, in consequence of which he was instructed not to charge any rent for the building used for this school.¹

The adjacent village of Wesel had been settled long before. About 1798 William Jenner (who had been a sailor) was a teacher there (as he was also from 1813 to 1815, in which year he mysteriously disappeared). About 1802 Joseph Henderson succeeded Jenner. He was described by some of his pupils as "a full-blooded Englishman" and "an old tyrant." About 1806-1807 Bernard Sheridan, an intelligent Irishman with a marked brogue, succeeded, and kept the school up to a very high standard.²

About 1820 Thomas Gould was the schoolmaster, and after him came Jacob Goetschius, who "used to take the hide off," but was "a remarkably thorough instructor."

Bryant Sheys was an Irishman who retained a rich brogue. He was a man of fine parts, an excellent scholar, frank and generous, and his only fault was an overfondness for a "social glass." He taught until 1828.

One Carpenter succeeded Sheys. His successor dismissed the school one Saturday night, promising the pupils a sound flogging on the following Monday morning, for some real or fancied misbehavior. But alas for human frailty! That very night he got drunk, fell to fighting, and received two such black eyes and such a general battering that he was ashamed to be seen by his pupils, and left the country for parts unknown.³

As a natural consequence of the drinking habits of the day, instances

¹ Sunday schools originally devoted most of their attention to teaching children to read. So late as 1822 the Paterson Union Sabbath School Society declared that society's object to be "the instruction of children and youth in the rudiments of the English language, religion, and morality." The volunteer teachers in these schools were not always themselves very well educated. So late as 1860, in a school in Hunterdon County, a pious man was endeavoring to teach a dull boy to pronounce words of two syllables from Webster's Elementary Spelling Book. When the pupil halted, the teacher said, "Go on." "I can't," was the reply. "Why not?" "Don't know what that word is." "Spell it." "J-a-c-k-a-l-s." "Well, pronounce it." "I can't." "Spell it again and pronounce your syllables." "J-a-c-k—" "Jack," said the teacher quickly. "Jack," the boy duly responded, and went on, "a-l-s," looking up to his teacher for the pronunciation of the syllable and the word. After an instant's hesitation it came, "a-las, Jack-a-las," which the boy reverently repeated, and went on to the next word.

² Sheridan's tombstone informs us that:

"Here lies an honest man at rest,
As ever God in his image blest.
A friend of man, a friend of truth,
A friend of age, a guide of youth.
If there's another world, he lives in bliss;
If there's none, he made the best of this."

³ This information respecting schools at Paterson is derived from the historical sketch of the Hon. William Nelson, prepared for the Centennial Exposition of 1876.

of intoxication by schoolmasters continued to occur almost to the middle of the present century. Two at least of those whose schools I attended in my youth were victims of alcoholic drinks.

All of the schools of that day of which I had knowledge were pay schools.

In 1833, however, there was a free school in the city of Trenton, presided over by Mr. Thomas J. Macpherson, the father of the speaker of the house of assembly in 1896. It was not a municipal school. Nevertheless, during Mr. Macpherson's successful administration it was removed (in 1838) from the Masonic Hall on Front street to the old jail adjoining the Trenton Academy, the school being in the upper portion and the jail in the basement. According to contract this building was to be the property of the city only so long as it was used as a jail. Through Mr. Macpherson's influence, however, a title in fee simple was obtained by the payment of \$100 to the estate of William E. Hunt.

In 1844 the legislature granted to the township of Nottingham the privilege of establishing a free public school, in the modern sense of the term. This township is now a part of the city of Trenton. The act allowed the people to raise \$600 for the support of the school and \$500 for the building.

At the annual town meeting in that year the school committee recommended to raise by tax the full sum allowed by the special township act, and to appropriate the interest on the surplus fund of the general government and the tax on dogs to the support of public schools, which recommendations were carried by a large vote; besides which the committee had husbanded the two years' appropriation from the State fund, amounting to about \$300.

This was the first free public school in New Jersey since the end of the Dutch dominion in 1674.¹

On the 1st of September, 1844, the following teachers were employed to take charge of the school: Joseph Roney, principal, and the Misses Susan S. Allerton, Hannah Carlin, and Sarah Joycelin as assistants. The first received an annual salary of \$400 and the others \$150 each. The applicants on the first day were over 400, and the difficulty of crowding was alleviated by excluding all under 7 years of age. This was before I made Principal Roney's acquaintance; but he must have been then also an excellent teacher. Salaries were smaller than they are now.

Soon after the Revolutionary war, a schoolhouse was built near the Head of Raritan, where Queen's College had been located during the struggle for American Independence. It would have been useless to demand from the farmers of that region a money payment for the privilege of this schoolhouse, and the proprietors therefore granted privileges equal to their own to any who expressed desire for them by

¹See the manuscript history of the public schools of the city of Trenton, by Edward S. Ellis, prepared for the Centennial Exposition of 1876, and now in the Teachers' Consulting Library of the city.

contributions of even small quantities of grain, as appears from the subscription paper still preserved, which reads as follows:

At a meeting of the proprietors of the schoolhouse held yesterday, the expense of erecting and furnishing the said schoolhouse was calculated, when it was found to amount to about £30. But the proprietors being generously disposed to make no account of the timber or a great part of their labour, if they can only collect as much money from those which has not assisted at the building as will defray the expenses of boards, nails, the making of shingles, etc., have agreed to the following sums to be paid in wheat or money within two months after date, which, if complied with on the part of subscribers, it shall intitle them to a right in the schoolhouse in as full and ample a manner as if they had assisted at the building of it:

Jacob Ten Eyck, $\frac{1}{2}$ bushel of weat.

Joseph Stull, $\frac{1}{2}$ bushel of ri.

NORTH BRANCH, *October 30, 1782.*¹

There was a classical school at Millstone, where Queen's College was conducted in 1780, when the British again occupied New Brunswick. From 1787 to 1812 the Rev. John M. Van Harlingen taught the classics there. After that the Rev. John Zabriskie taught also in connection with his pastorate. Then the Rev. John Cornell took up the work of the school, and was succeeded by a Mr. Addis, and he by Joseph P. Bradley, who afterwards became one of the justices of the Supreme Court of the United States. The same qualities that made him successful as a teacher made him successful also as a lawyer and a judge.²

William I. Thompson was Mr. Bradley's successor in the classical school at Millstone. He was specially fond of Latin and Greek studies.

¹ James P. Snell's History of Hunterdon and Somerset counties, p. 166.

² They are well indicated in the following extracts from his letters to his friend and college mate, William I. Thompson: February 22, 1837, he wrote, "I feel an interest in that school. I hope that it may prosper; and the wish that it might made me earnest that you should take it, as you are a Jerseyman and have all the prejudices of the people in your favor, have experience, and the good word of Somerville. Just give me an idea of your number, talents, progress, the prospect of the school, etc."

January 8, 1839, he wrote, "What a world of things there are to learn! Oh, if we could only devote ourselves to study constantly; if we required no sleep, no rest, no food; if our capacities were enlarged and our apprehensions quickened to the greatest possible extent, still we could hardly, in our short life, learn what is to be learned. What a vast field theology presents to the mind, particularly! And, then, law, in its broad sense, including legislation and diplomacy! And, then, medicine, in its broad sense! And then natural philosophy, and natural history, and the sciences of mathematics, astronomy, geology, etc. What a mind God has given to man to be able to comprehend this almost infinite multiplicity of learning and knowledge! He hath set the World in man's heart. God, I believe, gave man the means to operate upon the subjects of knowledge, at the same time that He endowed him with mind. By the means, I mean language and letters. But the vast structure of science—the foundations of which are venerable for their antiquity while the building is still going on—these noble structures, are all the works of the human mind, piled together by the simultaneous and successive labors of thousands and thousands of the races, amongst whom we hold our humble station. Give God all the glory. I don't wonder that those who devote their lives to learning acquire such an enthusiasm in the pursuits and walks thereof. And yet this work does not constitute the great end of our being. The cultivation of piety in ourselves and the being useful to others, this is our great end."

His neat pocket-copy of Anacreon is still in my possession. He had no superior in preparing boys for college by drilling upon the rudiments of these languages. He himself had been thus taught by Scotch and English teachers, and he adopted their methods of teaching and government. He was, so far as I know, the last one of these "old-time" teachers in New Jersey. With a pleasant disposition, nevertheless, by harshness of voice and manner he acquired a reputation for severity, and regarded this as of great advantage to him in his work. Boys were afraid of him. He was lame from infantile paralysis, and was also unable to lift his right arm save by seizing it at the wrist with his left hand. Consequently, though he used the rod freely, the rod was a small one, and he could use it only by twitching it between the fingers of the left hand, the offender lying in his lap, wriggling. His verbal castigations, however, were something wonderful, and are still recounted with amusement by his pupils, along with their expressions of gratitude for the drill which taught them how to learn.

Mr. Thompson was a teacher in common schools before he went to college. After graduation and teaching classical schools at Somerville and Millstone, he was a tutor in Rutgers College for three years, at the same time studying divinity. Three years he served as pastor; but was then called back to New Brunswick as rector of the grammar school in connection with his alma mater, where he continued for sixteen years. He was always called "the Tutor," partly in derision and partly in affection, after the manner of college students. During this period he received a limited number of pupils into his family, where the kindness of his amiable wife provided for them all the comforts of a home. After leaving New Brunswick they were conducting a classical school in Somerville when he died there, March 19, 1867.¹

After the Revolutionary war, and indeed down to the middle of this century, schools were conducted very much as they had been in colonial days. Reading and spelling were taught in classes, the former at the beginning, the latter at the end of each of the two daily sessions. Most of the long day was devoted to arithmetic, which was taught separately to each individual, the master passing from one pupil to another as they sat in their seats at the writing desk with their faces toward the wall. There were no blackboards.

Each pupil who studied arithmetic was required to have not only a slate and pencil, with which he worked out the problems in The Assistant, but also a "ciphering book," into which he copied the work done upon the slate. I have such a manuscript book before me. It consists of 60 folio pages and has a home-spun, brown linen cover. It begins with arithmetical tables and continues with rules for solving the problems of each kind, followed by the proposed examples and the solution of each of them to the minutest detail. These are classified (as in the

¹He was born March 8, 1812. All three of his children became teachers. His only son, John Ward Thompson, is the principal of the school at Upper Montclair.

printed books) under the titles: Addition, subtraction, multiplication, division, reduction (ascending and descending), the single rule of three in direct and inverse proportion, and practice (which is defined as "a short way of finding the value of any quantity of goods by the given price of one integer").

A record at the bottom of the last page on subtraction intimates the arrival of a new schoolmaster, and not obscurely hints that his predecessor had not done his full duty. It says:

Having gone over and grounded the learner in the foregoing rules, he now enters with me in the rule of multiplication, May 20, 1784.

J. WILSON, *Schoolmaster*.

This is all I know of "J. Williamson, schoolmaster." "The learner" was then less than 12 years of age. He left school to earn his living before he was 13.¹

The school was on Hollants (i. e., Hollandish) Brook, so called from the Hollanders who had settled on its banks and who still spoke their native tongue. The English name is Holland Brook. The schoolhouse stood nearly half a mile northwest of the present schoolhouse (which was built in 1839) in the village of Readington. One of the teachers here before the Revolution was John White.² Another was John Mehelm, who afterwards became so well known for his services in New Jersey in behalf of American independence.

But, however good the teacher, the boys of that day were not permitted to continue under his instruction long enough to reap much advantage from it, and the girls had still less opportunity for learning. The following letter, which passed between two graduates of the Hollants Brook school, is probably a fair specimen of the acquirements of girls in country schools a hundred years ago. The writer was a daughter of one of the principal business men of the region. The original letter is in my possession:

AUGUS 27.

DEAR MISS i take this opertunity to let you now that we are all in good health hoping these few lines may fine you in the sam and to let you now that i am a moste a fronted at you and sarah that you hav not been to see us yeet

you promised me that you wood com often to see me wen we got doon here and you dont dooe as you have promised me wen you have had so many good opertunities to come I have seen john pass by so often it made me feel very cross at you to think of it we have had so much bisness this sumer that we have not been able for go no were at tall but I dooe suppose that you and sarahs mind runs so much upon Mr M—— and on Edward —— that you cant think of leving them but com and look at some of our rariton boes and to see how you dooe like them we dooe

¹Information respecting him may be found in "Otzinachson: a History of the West Branch of the Susquehanna," by John F. Meginnis, (revised edition) pp. 512-537, and in James P. Snell's History of Hunterdon and Somerset Counties, New Jersey, pp. 491-493.

²Probably the same John White who had come from Strabane, in Ireland, bringing with him his young cousin, Joseph Muir Head, whose descendants still live in this region.

intend to pay you A vissit as soon as possible I dooe expect to hear that you are married before A grat wile let me now wether the brookyies dose goe up the pon yet or now I see them pass by here very often and they make it there bisness to stop by our spring give my best respects to rebeccah maccinny when you dooe see her tell her that we wood bee very glad to see her down to rariton I wish you to rite A letter apd let me now how all the girls is about redentoun and let me now how is Ame timbook bese my best respects to you both

Iomichy¹ and Phebe Wises to be remembered to you both so now more at present but remain your afectediond friend

ELIZABETH SIMMONS

to ELIZABETH MOREHEAD

So far as I know, the first endeavor to provide a legal status for schools in the State of New Jersey was the act of the legislature passed November 27, 1794, entitled "an act to incorporate societies for the advancement of learning." It provided for voluntary societies who may elect trustees, not exceeding seven, to constitute the corporation. These might purchase and hold goods and lands whose yearly value should not exceed \$4,000; call meetings for the election of their successors; make useful regulations; and must keep a record of their proceedings. Under this law the Holland Brook School, above mentioned, was incorporated, August 4, 1804, by Abraham Post, Peter Quick, Isaac Berkaw, William Dalley, William Spader, Cornelius Van Horn, Abraham Smock, Andrew Mattis, Adrian Stryker, Peter Ten Brook, William Ditmars, and Derrick De Mott.

Having elected five of their number trustees, they caused their proceedings to be recorded in the registry for special deeds for the county of Hunterdon, from which it appears that they had adopted a constitution and laws "for the government of themselves and the school," and defining the duties of the teacher, who was required to sign an agreement to comply with said rules. The seventh rule was—

It shall be the duty of the teacher to refrain from spirituous liquors while engaged in this school, and not to enter the schoolhouse while intoxicated, nor lose any time through such intemperance.

The first teacher engaged under this incorporation was Tunis Ten Eyck, undoubtedly a native. Other teachers in this vicinity during the succeeding half century were Henry B. Mendham from England, George Hamilton from Scotland, Harry Knox from Connecticut, William Armstrong from Washington County, N. Y., John Schenek, the brothers Eli and William Sherwood, Rodney T. Hyde, Aaron Howell, Joseph Thompson, Friend D. Lord, Elbridge W. Merritt, Elizabeth Webb, etc. The first of the corporators was Abraham Post, who was born October 11, 1740, and died February 11, 1837, having lived almost a century. Strong, active, impetuous, possessed of a strong sense of justice, he had been an ardent patriot during the Revolutionary war, and was now glad to do all he could to perpetuate the liberties for

¹ "Iomichy" is phonetic for the Dutch Lam-met-je, lambkin, a pet name for a girl.

which he had fought, by providing for the training of those upon whom the care of such liberties must soon devolve.¹

Many of the teachers in the early part of this century were young men trying their newly-fledged faculties preparatory to completing their studies for a profession. If they did not have experience, they had enthusiasm. Being young themselves they could understand their pupils and sympathize with them. And they saw the lights as well as the shadows of a schoolmaster's life. They knew how to be grave and how to be gay. They knew the relief of trifling on occasion (*desipere in loco*).

The following letter was written by one of these to a young man who the year before had been his companion at the famous boarding school of Enoch Lewis. It came into my hands several years ago with other effects of the person to whom it was written:²

WEST FALLOWFIELD, *May 26, 1810.*

RESPECTED FRIEND: The long-looked-for period has arrived when to my satisfaction I was to receive thy letter. Thee mentions that thee has been informed that we had some very high blades at school during the last term, which I can insure thee is the truth; for I do not suppose there ever was a time since the school was opened that there was as much mischief carried on as at the present time. I left school on the 12th of May, and went to my father's house. I tarried there but a short time, until I undertook a school in the neighborhood of Doe Run, and now I am teaching there. But,

Of all professions that this world has known,
From clowns and cobblers upward to the throne,
From the grave architect of Greece and Rome,
Down to the framer of a farthing broom,
The worse for care and undeserved abuse,
The first in real dignity and use
(If skilled to teach and diligent to rule)
Is the learn'd master of a little school.

* * * * *

I am teaching school, as I said before, and a tarnal school it is when I am teacher. I do suppose I tire thy patience, but I intend, for all that, to give thee some account of my school. In the first place, I will give thee a general description and then an individual description. There are about (although I have not counted) three scholars about the size of Tom Thumb, and the others are a size smaller. All of them are a very great ways in the spelling book. However, there are none of them but have got to the letter A, and I believe the foremost is as far as B. This much I thought proper to inform thee of with respect to the school in general. Now for the individuals. The first I shall say anything about is one with no seat in his trousers and two holes in each knee. The second is a rusty-looking little soul, but he is the only one in the school that has any coat on, and when they were making it they had not cloth enough to put but one sleeve to it. The other sleeve was torn off fighting bumblebees. The third I shall say nothing about, as he is beyond description, and therefore will end.

From thy friend,

TOWNSEND HAINES.³

¹ Further information respecting him may be found in Snell's History of Hunterdon and Somerset Counties, N. J., pp. 488, 489.

² Josiah M. Reeve. (See page 187.)

³ Townsend Haines was born in Chester County, Pa., January 7, 1792, and died there in October, 1865. He was an eloquent and accomplished lawyer, an upright judge,

The ciphering book was in common use even down to the middle of the present century. I have in my possession such a book, written between 1820 and 1825. The pupils of that day progressed far beyond those of the preceding generation. This book begins with the single rule of three. It continues with the double rule of three, practice, tare and tret, interest, discount, equation of payments, barter, loss and gain, fellowship, foreign exchange, vulgar fractions, decimals, evolution, arithmetical progression, geometrical progression, alligation, position (single and double), combination, duodecimals, and promiscuous questions.

In every case a rule is given, but no reason. The rule is simply a technical direction how to reach the result. Under "combination," it is asked: "How many different ways may a butcher select 50 sheep out of a flock containing 100, so as not to make the same choice twice?" Seven folio pages of closely written figures are required to solve the problem, and the solution appears to be reached at last by dividing a number indicated by ninety-four figures by one indicated by sixty-five, i. e., 293827119142918330097172510266567328389643503490270060231475-5389311758958772355072000000000000 by 304142157017133780437351081-65819768844377641568960512000000000000.

After leaving school, the writer of this book studied mensuration, navigation, and land surveying, recording his studies in a book like his

and served also as secretary of his native state and Register of the Treasury of the United States. With fine capacities for literature, those who knew him best regretted that he devoted so little attention to it. He will be best known doubtless to posterity by his graphic picture of domestic happiness in humble life entitled, *Bob Fletcher the Plowman and Judy his Wife*, sung to "Lord Elcho's Favorite" (to which Burns wrote, *My Tocher's the Jewel*).

The letter above quoted enables me to identify the author of an anonymous poem which I find in the New York Weekly Museum of December 21, 1816, entitled, THE VILLAGE SCHOOLMASTER.

The first lines are those given above. I append about half of those which follow.

Not he who guides the legs, or skills the clown
To square his fists, and knock his fellow down:
Not he who shows the still more barbarous art
To parry thrusts and pierce the unguarded heart;
But that good man, who, faithful to his charge,
Still toils the opening reason to enlarge:
And leads the growing mind, through every stage,
From humble A, B, C, to God's own page;
From black, rough pot-hooks, horrid to the sight,
To fairest lines that float o'er purest white:
From NUMERATION, through an opening way,
Till dark ANNUITIES seem clear as day:
Pours o'er the mind a flood of mental light,
Expands its wings, and gives it powers for flight,
Till earth's remotest bounds and heaven's bright train,
He trace, weigh, measure, picture and explain.
If such his toil, sure honor and regard,
And wealth and fame will be his dear reward;
Sure every tongue will utter forth his praise,
And blessings gild the evening of his days.

ciphering book, and became the most successful surveyor, as well as teacher, in all that region.

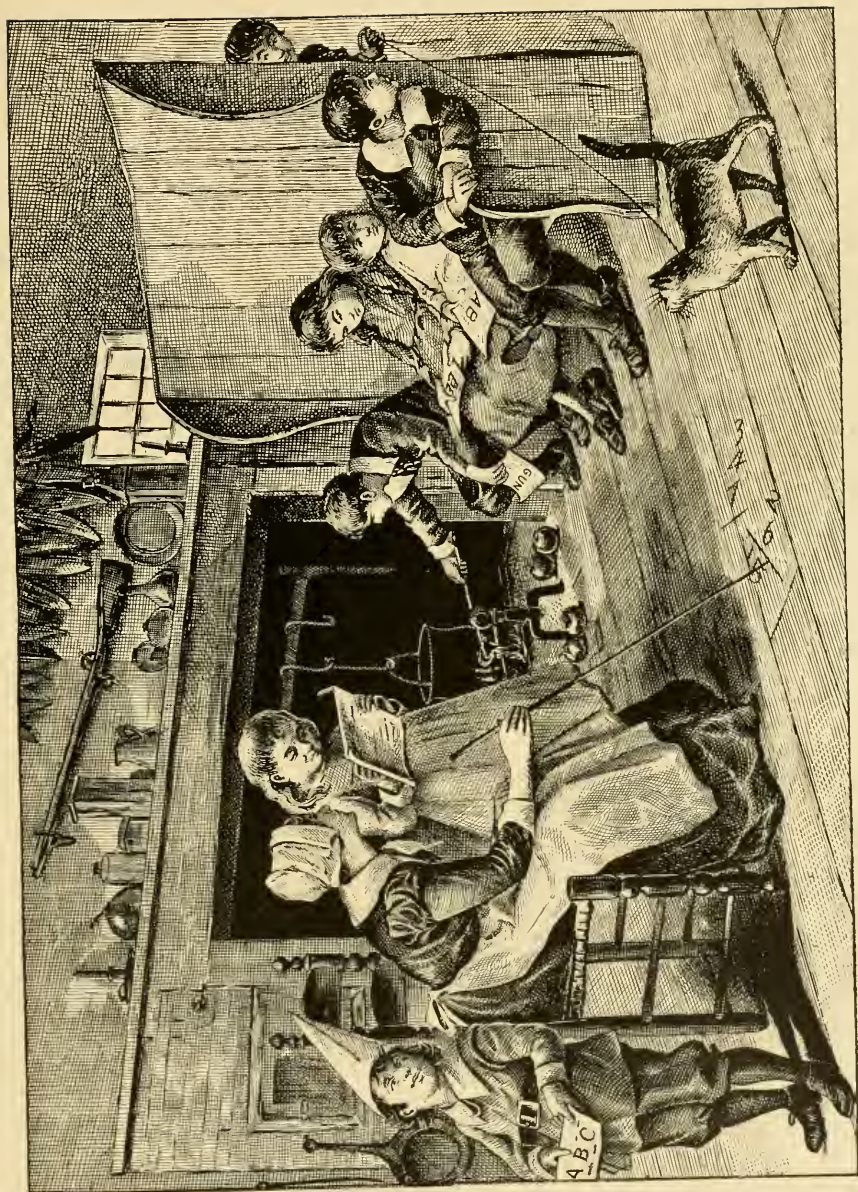
The first school of which I have any personal recollection was a counterpart of the "Dame school" of New England a hundred years before, save that boys no longer wore knickerbockers. In summer, boys and girls alike went barefoot, and doors and windows were left wide open. Mosquitoes had not yet reached so far inland. The school was held in "the old kitchen" which no longer served as such, though it was still a sort of storeroom for utensils used occasionally in a farmer's family.¹ We had two half holidays a week. Monday mornings the room was occupied by the tubs and kettles for the weekly washing. Saturday afternoons were devoted to the use of the "boonder" and the "file" to prepare for the Sunday school (which, also, was the first known in those parts.)² It was a pleasure for the children in summer, after the hebdomadal purification, to gather green branches with which to make a bower of the sooty fireplace. This was a neighborhood school; but Betsey Wyckoff, the teacher, was paid by my father. She ever retained an affection for his children, which kindly feeling they did not fail to reciprocate.

Such an improvised schoolroom was more comfortable than most of the country schoolhouses of the day. Professor Kalm, who visited his countrymen in New Jersey near the middle of the last century, commiserated their condition because they had no moss, such as grows so abundantly in Sweden, with which to stop the crevices of their log huts, but were compelled to use clay instead. My judgment is that the clay was the better protection against cold; and that the log schoolhouses and dwelling houses alike were made habitable only by its use. But before the middle of this century the log schoolhouse had given place to one built of boards, though innocent of plaster and paint; and it is quite doubtful whether it was as comfortable in winter as the log edifice which it supplanted. Indeed, the country schoolhouse of the first half of this century would now be considered a disgrace to a civilized community. Usually it was perched upon the side of the public road, resting equally upon it and the land of the adjacent owner, who quietly ignored the trespass. Claiming thus only a permissive existence and having no right to occupy space on earth, it seemed to feel its own insignificance. It squatted close to the ground, and, in one instance at least, which I remember, hid its humble head beneath the branches of a huge red-apple tree. It was square, with the door in the middle of the side next the road.

The door was in two pieces, according to the custom of the country. Usually the upper one of these pieces, "the upper door," as it was

¹ Compare page 107.

² It was many years later when I first learned that "boonder" and "file" are not English words but Dutch. The boonder was a scrubbing brush made from splints of the tough swamp white oak. Feil is a dialectic form of dwell, a house cloth or mop (without a handle).



A DAME SCHOOL.

called, had, nailed upon the side, a strip which projecting downward an inch, controlled also in one direction the movements of "the under door." Both must be pushed in order to effect an entrance, and the under door could not be opened until it was released from its bondage by the opening of its superior. Hence it was usually latchless. But in some adventure of some youthful Robin Hood, the memory of which had grown dim in the lapse of ages, the projecting strip had been torn off and the under door was movable without any reference to its upper door. The rarity, however, of this capability of motion was so great that no one ever thought of attempting to make use of it until an urchin one day astonished his comrades and the master by a sudden and dexterous egress by means of the under door, without opening the upper, by so doing escaping a blow from the falling rod.

The room was 16 feet square. It had six windows of eight small panes each, with tight board shutters. These had once been provided with hooks and staples, but they had long since been broken off. In the absence of these, the shutters were fastened by propping against them stakes taken from the neighboring fence.

Nor was this condition of the shutters without its effect upon the scholars. They took advantage of it on the last day of the quarter to "lock the schoolmaster in," while they enjoyed a half holiday. The native masters took this kindly, as it gave them also a half holiday, and was the invariable custom. But the surprise and anger of an occasional stranger when he found the pupils, who had been so docile for twelve weeks, suddenly transformed into such determined rebels, were ludicrous. In one instance one of these men succeeded in wearying out his youthful jailers by persistingly refusing to make the usual compromise of dismissing them at once and calling "the quarter out." The severe castigation which he administered is still remembered by those who received it. But he was forced to emigrate to other regions in order to escape the ire of parents who never forgave him for his ignorance of the usual rites and ceremonies of "the last day of the quarter."

When inside fastenings were substituted for the stakes the previous plan was reversed. The scholars locked the teacher out and themselves in and "played school," or what else they chose, until he appeared at the window with his hands full of cakes and candies, which, being added to the announcement of the remainder of the day as a holiday, confirmed the compromise, and all departed rejoicing.

The atmosphere of the schoolhouse was peculiar. How sweet the smell of the sap as it exuded from the green hickory logs laid across the stove to dry! How cold the room in the morning! How the stove smoked and sulked, and would not burn until toward noon, when the sun shone so warm that we could have done without the stove if we could only have been in the sunshine! The crevices in the floor served to let the slate pencils out and cold air in, enough to keep our feet apparently in the regions of perpetual snow, while our heads were

roasting in the climate of the torrid zone above. What treasures from pockets were confiscated from time to time and burned in the old stove—nuts, strings, song books, games, pin cases, etc!

A favorite method of spending time, even in school, was a small species of gambling with pins. These pins were kept in cases of elder from which the pith had been punched and each end plugged with a "stopper." These were passed from one to another, each participant taking an equal number. If the master saw the passing, however, he confiscated the case and threw it into the stove unopened. On one occasion he secured five or six of these cases at once and disposed of them as usual. This time they had been filled with gunpowder! But they fell upon the ashes and did not ignite until he began to stir the coals, when suddenly an explosion took place, frightening him so that he cried out with alarm, to the great amusement of the boys.

Around the stove we sat upon four long hickory slabs elevated upon the top of four poles. And on these scaffoldings, suspended like Mahomet's coffin between the heavens and the earth, without any support for the back or rest for the feet, the little martyrs of science were compelled to sit eight mortal hours a day, while in loud and rapid whisper they conned the column of words in Webster's spelling book from "Baker" to "Zany," inclusive.

In due time we were promoted to seats at the writing desk. This was a narrow board extending all around the room, inclined at an angle of 45 degrees, and covered with a variety of carved work and graven images, which the skill of a Canova himself could not have imitated. In and around these evidences of precocious talent was a deep groove, exemplifying what Dr. Blair calls "the curve of beauty," through which, when tired of "playing pin," we used to roll shot when the master's back was turned, though at the imminent peril of our knuckles if detected.

The first attempt at writing was made with a goose quill upon a single sheet of paper folded to a quarto form. These sheets were bought for a cent each at the country "store." As a specimen of the kind of justice administered, I recollect that for pushing a boy down in the road so that the paper he had just bought was soiled, we were both punished, I receiving five strokes of the rod and he seven. The goose quills were commonly sought for from the brook, and unless the master was careful in "mending pens" the supply sometimes ran very short. One master was so profuse in his cutting as to excite remark throughout "the district." But this wastefulness was corrected when, on scolding a little fellow for being so long without a pen, the lad replied, with an air strangely compounded of innocence and impudence, that such a state of affairs could not be remedied until people learned how to make pens without cutting the quill all up!

The smaller the hand of the writer, the larger the letters he was required to make. Children, the compass of whose fingers was not half

an inch, were set to making, first "strokes," then "hooks," "pot hooks and trammels," and finally letters, $1\frac{1}{2}$ inches long. How we toiled at that high board, with head down and tongue out like tired oxen, to accomplish the mighty task, the master walking to and fro behind, stopping occasionally to insure a more regular curve or a more delicate hair mark by a rap over the knuckles with his odious wooden "ruler."

"The Center School," as it was called, was located in the center of a farming community in which there was no village, though there were more homes than there are now. This schoolhouse was about 2 miles northwesterly from the "Head of Raritan." A public meeting was held in "the said Center schoolhouse, May 8, 1824." The chairman of the meeting and the president of the first board of trustees was Capt. Henry A. Post.

October 1, 1824, David Nevius, for a nominal consideration, bound himself, his heirs, executors, and administrators to "leave the Center schoolhouse standing on the corner of his land near Jacob Vroom's, for the use and benefit of the neighborhood as a schoolhouse, for that purpose only and nothing else." This obligation the trustees recorded upon the first page of their book of minutes, following it with the record of the meeting for incorporation and a certificate signed by all the five, that "we have taken upon ourselves to be trustees," according to the act of 1794. The record then proceeds as follows:

In conformity to the power vested in them by the aforesaid act of incorporation, the trustees have agreed upon the following regulations for the government of themselves as incorporate, which are to be considered as constitutional articles, subject, however, to amendments at the expiration of every year by a majority of the trustees consenting to such amendment or amendments.

ARTICLE 1. There shall be chosen annually, by a majority of votes, a president and secretary. The business of the president is to preside at all meetings of the trustees, to preserve order, to put all questions, and when there shall be an equal number of votes on any question before the trustees, he shall have a casting vote.

It shall be the duty of the secretary to keep a regular book, in which he shall record the proceedings of every meeting and such other particulars as the trustees may deem expedient.

ARTICLE 2. The business of the trustees is to tend the meetings of the incorporation, to form such rules for the government of the school as they from time to time deem proper, and to transact all business which they may deem requisite for the prosperity of said school.

ARTICLE 3. There shall be a stated meeting of all the employers once every year for the purpose of choosing trustees. Notification of the said meeting shall be given by advertisement posted on the door of the schoolhouse, by order of the president, signed by the secretary, two weeks previous to the appointed time for meeting, or notice given personally.

[ARTICLE 4.] The trustees then chosen shall, as soon as convenient after they are elected, meet and choose the officers referred to in the first article, from among themselves, and after the aforesaid officers are chosen they may then proceed to the transaction of the business.

[ARTICLE 5.] The aforesaid articles not to undergo any alterations within the time of one year.

RULES AND REGULATIONS FOR THE GOVERNMENT OF THE CENTER SCHOOL.

As order is requisite for the prosperity of every society, it must be, particularly, for that which has in view the training up of children to render them useful and respectable as members of a civil and religious community.

The following rules have therefore been agreed to for the government of the aforesaid school:

1. *Resolved*, That any person inclining to teach said school must apply to the president of said trustees to examine the person so applying of his capability in teaching school, and if he appears to be a suitable person, the president shall recommend him to the neighborhood as such.

2. As spelling is the foundation of good reading, and therefore essential to the school, it shall be the duty of the teacher every morning and evening at the close of school to make all those who can spell to stand in regular order and to spell out of the book, each his word in order as the teacher shall think proper.

3. It shall be the duty of the teacher to make all the scholars say three lessons to him in every half day, besides the spelling lesson, except such as shall cipher; they shall say one reading lesson in each half day.

4. It shall be the duty of the teacher to see that those who write keep their copy books neat and clean, that they may be shown to the trustees of the school on the last Saturday of every quarter, if not every month.

5. It shall be the duty of the teacher to make the cipherers commit well to memory the different rules of arithmetic, and when the trustees attend to examine them on said rules, if they request it.

6. It shall be the duty of the teacher to open school, from the 20th of March to the 20th of September, every morning at 8 o'clock, or as near that hour as possible, and every afternoon at 2 o'clock, and out at 6; and from the 20th of September till the 20th of March every morning at 9 and every afternoon at 1, and out at 4.

7. It shall be the duty of the teacher to keep strict rules and good order in said school, but not to make use of any unreasonable or unlawful means, so as to not have the children abused.

8. It shall be the duty of the teacher to refrain from all spirituous liquors while engaged in this school, and not to enter the house when intoxicated, nor to lose time through such intemperance.

9. No teacher shall enter the school unless his article [of agreement with employers] is examined by the trustees to ascertain [whether he has] a sufficient number of scholars; and if the trustees shall think a sufficient number of scholars subscribed he then may open school.

"All of which rules," continues the teacher who records them, "I, the teacher, agree to subscribe, subjecting myself, however, to removal from school by the trustees if I do not, with pay only for the time of having taught." The signature is in capitals, so ornamental as to be illegible. Similar agreements, in better English, were signed by his successors, and their chirography is, fortunately, less ambitious. Their names are Aaron Howell, Henry Cox, George H. Stinchfield, Robert Dumont, Thomas Armstrong, James A. Stewart, John A. Schenck, Luther Allen, Henry Vroom, William Armstrong, Herman Hageman, Aaron Thompson, Jacob G. Schomp, John Simonson, Cornelia V. Williamson (May 25, 1837, the first female teacher), Cornelius T. D. Van Deventer, D. Frazer Lawrence (who adds to his name the title "Prec."), John S. Patrick, Robert Allen, Nathaniel Levi Dalley, Henry B. Lewis, William T. C. Mills, Joseph C. Pell, Samuel R. Walker, Edward B. Gibson, Lucius

Kellogg, Halstead Baker, Carlos L. Hurd, Samuel S. Gaston, George B. Gruman, and others.

John D. Post; who signed the obligation July 30, 1837, was a typical teacher of those days.

Joseph Thompson was a teacher in this school in 1828, 1834, and again in 1841, when the following agreement was made:

Joseph Thompson hereby agrees to teach a common English day school for the term of thirteen weeks of five days in each week (or an equivalent) in the Center schoolhouse, being District No. 8, of Bridgewater, to which is attached a part of Readington Township. He will give instruction to all the youth of the district that may be placed under his care in some or all of the following branches, as their capacities may reach, viz: Orthography, reading, writing, arithmetic, English grammar, geography, history, composition, and bookkeeping by single entry. And we, the trustees of said school, do hereby agree to furnish said teacher with fuel and all necessaries for the comfort and convenience of said school, and at the expiration of the term pay to him or his order in compensation for his services the sum of sixty-five dollars. The said teacher shall have the privilege of instructing his own children in said school and not be required to pay any proportional part of the above sum. All pupils which do not belong in the district and attend this school to learn any of the above-named branches, one half of their schooling shall belong to the teacher, the other half to go in the funds of the school. The excess of charge for higher branches (if any are taught) shall belong exclusively to the teacher. If circumstances should occur to render it necessary to discontinue the school before the expiration of the term, a majority of the trustees or the teacher may discontinue, and he receive pay for the time then taught.

In witness whereof the parties have to these presents interchangeably set their hands this thirtieth day of October, in the year of our Lord 1841.

JOSEPH THOMPSON, *Teacher.*

ABRAHAM A. AMERMAN,

PETER Q. BROKAW,

ABRAHAM AMERMAN,

Trustees.

This teacher was the first to introduce into the schools of this region the use of the blackboard, and the first who ventured to ask questions upon the reading lesson. In those days the only reading book was the New Testament. On one occasion the members of the reading class, which extended all the way down the side of the room, were told to close their books, and when they had done so the questioning began. They had just read the narrative of the miraculous draft of fishes, but, as usual, their attention had been given so closely to the pronunciation of the words as to prevent apprehension of their meaning. When the teacher reminded them that they had been reading about ships so heavily laden that they began to sink, and asked what cargo they carried that was so heavy, none of them could answer. Presently they began to guess; and when "stones" and "iron" and "lead" and "cattle" and "horses" and every heavy thing, animate and inanimate, had been guessed, one stolid lad, who had not yet spoken, broke the silence by the solemn ejaculation, "Loaded with dogs." The story seems incredible, but I have often heard it from the teacher's lips, and

it is perfectly in accordance with the method of reading then current in the schools.

Lindley Murray's English Reader was afterwards used by the highest class, but its selections were far beyond the capacity of the pupils. One of them included the comparison of the relation between the divine mind and the human mind to that existing between the hyperbola and its asymptote, though these terms were not used. This teacher's fertility of resources enabled him to illustrate (not demonstrate) this problem satisfactorily by two lines regarded as protracted indefinitely and represented not by chalk marks but by strings.

There were no globes, and geography was taught in the method suggested by Philip Freneau, though I have no reason to believe that the teacher had read the writings of the New Jersey poet:

Your scholars have not been studious enough or attentive enough to gain a rational idea of the globe of the earth from a plane surface on paper. You therefore procure a large round pippin or an orange, and mark thereon the equator, the tropics, the polar circles, with the parallels of latitude and longitude; you further represent the different cities of the world and their situations by pins stuck into the apple or orange.¹

This teacher believed that the thought of God in the things that He has made must always be worthy of study, and that the plants and stars and stones which all of us see all life long ought to be sources of ceaseless gratification to minds capable of unlimited development Godward. Accordingly he availed himself of every possible way to learn and teach at least the elements of botany, astronomy, and mineralogy.

About this time Mrs. Almira Lincoln Phelps, the sister of Emma Willard, had a girls' school at Rahway. Her little book on primary botany was used in summer for an hour before the ordinary exercises began, for the benefit of those who chose to attend; and thus a knowledge of the names and characteristics of the wild flowers of the vicinity became known to many.

Elihu Burritt's maps and geography of the heavens furnished aid to the study of astronomy for those who accepted the invitation to spend the long winter evenings at the schoolmaster's home, studying alternately the book by the side of the stove and the stars in the frosty air. A considerable number of the larger pupils thus became more or less acquainted with these "electives," but no satisfactory help was found to the study of mineralogy.

¹ The miscellaneous works of Mr. Philip Freneau, Philadelphia, 1788, p. 110. The third and most complete collection of his writings was issued from his own press at Monmouth, N. J., in 1795. "Perhaps the most versatile of our early writers of verse was Philip Freneau (1752-1832). * * * He composed patriotic songs and ballads, satirized Tories, enjoyed the friendship of Franklin, Adams, Jefferson, Madison, and Monroe, and was in his day quite a literary power."—(E. P. Whipple.)

At a public meeting held in the Center schoolhouse, May 23, 1838, the school was reorganized under the "Act to establish common schools," passed May 1, 1838.

At a similar meeting held in April, 1840, it was resolved that "that part of the fifth article of the constitution which reads 'and every afternoon at 2 o'clock and out at 6' shall hereafter be read 'and every afternoon at half past 1 and out at half past 5 o'clock.'"

In 1847 the Center school district was consolidated with the one east of it and a new schoolhouse built a mile farther east, in sight of the "Head of Raritan," where there was a grove; a playground was attached, and the name changed to "Cedar Grove."

The last entry in the record book of the Center school really pertains to the Cedar Grove school. It was made by Andrew Fleming, president of the board of trustees, February 19, 1849, and is as follows:

This day hired John B. Thompson to teach school in district No. 2, of Branchburg; to insure him 33 scholars at \$2 per scholar for seventy days, and as much more as he can make at the same price per scholar; to pay him at the expiration of his term what public money we have in hand (the balance he is to collect of his employers); and also to give him the privilege of taking in what classical scholars he can get, provided he does not take up with them more than their due proportion of time.

Under this administration various new measures were introduced and experiments tried. To obviate the noise, the floor was covered to the depth of 2 or 3 inches with sawdust. Parents were visited and induced to visit the school from time to time. Frames were placed upon the walls, with pegs, one for each scholar, and holes arranged vertically for the pegs, so that the standing of the pupil represented by each peg was proclaimed by its position. Fifteen minutes at the close of the daily session was devoted to reading selections from "The Rollo Books" and to conversation upon the topics treated therein. A part of the playground was used for flower beds, and the privilege of owning and cultivating them was granted to pupils whose deportment deserved the favor.

Physical geography was taught from maps made on the ball ground with water and a stick. Outline maps were introduced into the building. Employers were induced to pay 25 cents a year for a monthly paper containing translations from L'Amé Martin and other essays on education. Still newer and better methods were introduced by the teachers next succeeding. For the information of the employers, the town superintendent wrote in the new record book, September 24, 1852:

The term now about to close this day, Mr. Henry P. Thompson reports 63 scholars on his list, with an average of 45. Fifty read, 13 in primers, 17 study grammar, 26 study geography, 38 write, 5 in algebra, 2 in surveying, 1 in geometry, 46 in arithmetic.

Your school at this time, I have no hesitation in saying, is the best in Branchburg township; and I can not but do justice to your teacher in saying that it is the best conducted school I have ever been in. Your teacher has always manifested the

greatest interest for it. As he is about to leave us now, and in all probability we will not be likely to employ him again, I think he leaves the school with praise from every child and employer in the district.

GEORGE W. VROOM,
Superintendent of Branchburg.

This teacher's popularity was so great that his wages were increased from \$1 to \$1.25 a day. He was succeeded by other members of the same family, but no one of them ever won so much favor as he.¹

In 1867 the inhabitants of the western part of this school district, with others from the adjoining part of Hunterdon County, sent to the county superintendents a petition in which they said that they—

having a desire to promote the cause of learning and good morals, have it in contemplation to build a new schoolhouse in the township of Branchburg, near the crossing of the road leading from White House Station to Van Derveer's mills and the road leading from Readington to North Branch Station, and do hereby request to be formed into a new school district.

The request was granted. The schoolhouse was built, and was called "The Harlan School," in memory of Harlan Page, whose memoir had been read with interest. The next year a visitor wrote in a magazine published in New York City:

It is a small country schoolhouse, used also on Sunday afternoons for the Sunday school and occasionally for the pastor's monthly lecture and on Wednesday evenings for the neighborhood prayer meeting. It is as neat a building outside as one could wish to see. The belfry contains a bell, which, besides the ordinary use for school purposes, is rung at half past 11 for the farmers to leave their work and prepare for the noonday meal. The hall is provided with a clothes room at each end, one for the boys and the other for the girls, who enter the schoolroom by separate doors. The ceiling is high and the ventilation thorough. The seats are marvels of comfort as well as of ingenuity. The desks are hung on hinges and can be let down when not needed, so as to afford all the facility of an ordinary lecture room. The seats turn up, so as to allow easy egress; moreover, they are double, and in them the books are safely stored. Black wall exists on three sides of the room, and the teacher at her desk can, if she chooses, have all her pupils working on it at once, thus economizing time wondrously. Then there is a Sunday-school library and a district-school library, each in a neat case, with numerical frames, blocks, measures, maps, globes, and in short whatever can aid the work of instruction and education. Nor must I

¹ Henry P. Thompson was born in Readington, N. J., November 30, 1831. After graduating from the college and the Theological Seminary in New Brunswick he was pastor at Peapack from 1857 to 1873. He was the friend and counselor of his people. He wrote their deeds and wills and advised with reference to things of this life as well as those of the life to come. He prepared their sons for college and shaped popular instruction among them, until a spinal affection caused his return to the home of his father, on the border of Hunterdon and Somerset counties, where he died October 22, 1891. Here he was the best farmer in the neighborhood, sharing the results of his study and experience with those around him. He conducted scientific experiments for the New Jersey Agricultural College and wrote hundreds of articles upon kindred topics for the local press. He also prepared an agricultural catechism and a catechism upon morals for the use of pupils in the public schools. He issued a volume of "Incidents of Christian Work," which met with a ready sale. His sermons on the death of Abraham Lincoln and of the Rev. Dr. John Van Lieu were widely circulated. He published also local histories of the churches of Peapack, Bedminster, and Readington. (Obituary notice.)

neglect to mention the playground, with the facilities for the proper physical exercise in which children so much delight. I will not stop to speak of the excellence of the schoolbooks, nor of the sweet persuasive cheerfulness of the teacher, with her delightful songs and illustrations and the Christian kindness with which she seems to care for these little ones.¹

This school is still doing its work, but with less effectiveness than formerly. Small landholdings have given place to larger ones, and the population is diminishing. It gravitates toward the towns and villages along the railroad. The district-school system was abolished not a whit too soon.

There is a record of a school at Boundbrook from the year 1724. In 1792 Michael Field left by will £500 for the support of a free school there. An academy building was erected in 1800. Isaac Toucey, afterwards Secretary of the Navy, was one of the teachers.

In 1778 the grammar school of Queen's College was at Raritan, now Somerville.

July 4, 1801, after the celebration of the anniversary of American independence in that village, several gentlemen present resolved to found a classical school there, and the Somerville Academy was soon after established. The first president of the board of trustees was the scholarly pastor of the church at Readington, Rev. Peter Studdiford. In 1812 he was appointed also professor of Hebrew in the Reformed Church in America.²

The first principal of the academy was an Irishman named Lucas George. His successors were Jacob Kirkpatrick, W. C. Morris, Stephen Boyer, Isaac N. Wyckoff, John Cornell, Peter O. Studdiford, John Walsh, William I. Thompson, and others. Most of these were recent graduates from college on their way to the ministry of the gospel.

The last principal of this Somerville Classical Academy was John B. Thompson, who was appointed in 1851, with the title of rector, and entered upon the duties of his office in June of that year. The circular issued by the trustees contained recommendations of the young rector from the president and professors of Rutgers College. The trustees were Abraham Messler, Thomas A. Hartwell, Thomas Talmage, William J. Hedges, and William B. Gaston. They say:

The trustees have engaged a gentleman of competent literary attainments and of known experience as the head of this institution, and can therefore confidently assure the public that those who may patronize it will be sure to have their sons properly educated. The opportunities of frequent communication with all parts of the country, and the freedom from moral and physical malaria, for which Somerville is distinguished, render it a desirable place of education.

The academic year is divided into three sessions, the first, or fall session, commencing on the 3d of September and ending on the 23d of December; the second, or

¹ Good News for November, 1868.

² Mr. Studdiford was born in New York City, and was a graduate of Columbia College. He was pastor at Readington from 1787 till his death, November 30, 1826. It is probable that the articles of incorporation of the Holland Brook School and of the Centre School, before mentioned, were drawn by him.

winter session, commencing on the 3d of January and ending on the 23d of April; and the third, or spring session, commencing on the 3d of May and ending on the 23d of July.

Terms: From \$24 to \$32 per annum, according to studies pursued, and in that ratio for a shorter time. No pupil will be received for less than half a term. Board may be obtained at reasonable rates; and, when parents desire it, their sons can be placed under the immediate supervision of the principal.

For many years Dr. Messler was president of the board of trustees of the Somerville Academy, as well as one of the board of examiners of the public schools of the county. On his invitation I went thither (by consent of the faculty) a month before I had graduated from college, and took charge of the "Classical Academy," though the academy building was at that time occupied by the public school. A year later, when the summer vacation came for the public school, and the hired room in which the Classical Academy was held was wanted for some other purpose, the president of the board of trustees incontinently burst open the locked door of the academy building and installed the Classical Academy within the sacred precincts, a position which it maintained without dispute until the time for the opening of the public school in the fall. Then the president of the board of public school trustees imitated the heroic example displayed by the president of the board of trustees of the Classical Academy, spoiled the new lock as effectually as the old one had been spoiled before, and reinstated the teachers of the public schools. The difficulty was finally solved to the satisfaction of all concerned by making the rector of the Classical Academy also the principal of the public school. As a memento of those days, I still have in my possession the unprecedently high armchair which had been the throne of the principal of the academy from the beginning, the only existing relic, I believe, of that famous institution. Ultimately, in accordance with a special act of the legislature, the academy building was sold and the proceeds were divided among the heirs of the original stockholders.¹

¹ In the following statement, Mr. Daniel S. Rockafellow tells what he knows of schools in Somerville:

"I can not give dates farther back than the year 1849. It was in the spring of that year when I first attended school in a room adjoining Mrs. Otis's building. It was called the band room, it being occupied by the Somerville brass band. The teacher was Miss Owen. It was a private school, and as the patronage was small Miss Owen taught only one term, and then left the village. In the fall of the same year I entered the school in the old academy building, and had for teachers Mr. and Mrs. William H. Jelliffe. They occupied the upper floor of the building. Mrs. Jelliffe acted as assistant and taught the smaller boys and girls. The latter did not number many, as the lower floor was used for school purposes also, and that was composed chiefly of girls. Mr. and Mrs. Miles H. Upson were the teachers for several years. They and Mr. Jelliffe left in 1851, and were followed by J. B. Thompson, Wiltsie, Walker, and G. C. Woolard, respectively.

"George W. Burr was the next teacher, and an excellent one he was. He made every boy learn the multiplication table from two times one up to twenty-one times twenty-one. He was followed by Oliver A. Kibbe. He was a pleasant teacher, never severe, and the boys liked him, and during the summer at the recess in the

One of the most famous schools in New Jersey about the middle of the century was the female seminary of Madame Cooke, at Bloomfield. It was for northern New Jersey what the school of Emma Willard at Troy was for eastern New York. Harriet B. Cooke was born at New London, Conn., May 23, 1785, and died at her son's residence, adjacent to the seminary in Bloomfield, in 1861. After her marriage she taught in the State of Vermont at Vergennes, Middlebury, and Woodstock. She taught also in Augusta, Ga., before settling at Bloomfield in 1836. She was a woman of powerful and penetrating mind, with great decision of character, her quick insight, profound sympathy, and deep piety swayed teachers, scholars, and families. Her son, Robert L. Cooke, was associated with her in the management of this institution, and continued it for four years after her withdrawal in 1854. This seminary was the center of a powerful intellectual and religious influence. Its rooms were filled with pupils from abroad, and the best young ladies of the village enjoyed its advantages also. Its influence is still felt. From it 2,000 young ladies went out to give culture and character to the communities in which their lots were cast.¹

afternoon the boys would 'hookey' to Peters Brook, east of the Grove Street Bridge, and nothing was said about the matter the next morning! He, as well as his pupils, were anxious to get into the new school building.

"Mr. Kibbe was the first teacher who occupied the public-school building on High street. It was in September, 1856. From his diary is copied the following: 'Monday evening, September 22, 1856. The long-looked-for day has at length arrived. We opened school in the new building this morning, with over 40 boys, 2 new pupils. The Rev. G. P. Nice spent the morning with us. The girls' department takes the second floor, with over 60 pupils, one-fourth of them little boys.' He had for his assistant, Miss Mary Whitenack, of Somerville.

"It is impossible for me to give the names of the boys who entered the new building on the above date, but the school register of July 15, 1856, contains the names of pupils attending Mr. Kibbe's school in the 'Old Academy,' and there is no doubt but what they are the same who entered the new building in September.

"Mr. Kibbe remained until the spring of 1857. At this time a new board of trustees, composed of George H. Brown, Joshua Doughty, and James M. Kruesen were elected. 'Who is to be the next teacher?' was asked. Professor Phelps, of the State Normal School of Trenton, was appealed to. He visited Somerville with the senior class of that institution, and his system of instruction was exemplified before a large audience at the court-house. E. R. Webb was secured as principal and had for his assistants Misses Snowden, Jackson, and Cox. In the spring of 1858 Mervin Hollister came. He was principal until the fall of 1859. Every pupil loved him. He knew his business and attended to the same. He had for assistants Mr. Daniel McCarty, Misses Olmstead and Jackson. He was followed by E. G. Upson who remained principal one year, and afterwards became owner of the Somerset County News. I am unable to give, in rotation, the names of the teachers that followed, but I print the following names which will answer all intents and purposes: Elston, Cone, Rice, Badger, Simmons, Simpson, Clark, Nichols, Stafford, Thompson, Chamberlin, and Spencer. Several of the above were here only one term. They were followed by Davidson, Rarick, Ayers, and Haynes (who died in 1897)."

¹She wrote late in life "Memories of My Life-work." (Shaw's History of Essex and Hudson Counties, p. 868, and letter from the Rev. David Cole, D. D., of Yonkers, N. Y.).

A teacher whose influence, though less extensive, was perhaps even more intensive, was Bethune Dunkin, of Metuchen. He taught the district school at "The Oak Tree," until it was said that he had "worn out three schoolhouses." Certainly he taught in three successive schoolhouses on the same site.

Born in Boston June 6, 1786, while a clerk in countinghouses in Philadelphia, New York, Savannah, and Charleston he added to a good education an excellent business training. The house he served sent him to India, and after mercantile employment there for a year he returned to find his father dead, his employer bankrupt, and himself without funds. Of this crisis, many years after, he wrote to a friend: "But I did not despair. The world was all before me. I had all my limbs in good order, and I left Jersey City in good heart with 2 shillings and 3 pence in my pocket."¹ This was in 1816. He traveled but 25 miles before he found his place, a place which he filled for forty-five years.

Year after year, until the infirmities of a prolonged old age obliged him to desist, he faithfully performed his duties in such manner as to win the deep love of his numerous pupils, and the confidence and regard of their parents and friends.

As his pupils grew up, entered upon active life, and reared families of their own, the same teacher who had trained them was the instructor of their children, welcoming to his school again those of similar names, and, seeing, as it were, the father and mother coming back to sit in the old seats and learn the old lessons. Thus Mr. Dunkin taught amid the same scenes, parents, children, and grandchildren. He loved these children, and secured their love in return.

Dwelling year after year among these families, whose veneration and regard for him constantly increased, the weddings and social gatherings of the entire region were not considered satisfactory unless he was present. His gentle manners and kindly feelings impressed themselves upon all under his charge.

Fond of the best books and surrounding himself with as many of them as his means allowed, he was always loaning them to his friends; making thus in his neighborhood a circulating library as it were of his own stock, and daily infusing a taste for literature into the people around. Besides his love for books he had a strong passion for flowers. His schoolroom was constantly adorned by numerous plants, whose progress was watched with solicitude by his scholars; and at the residence of the family where his home was for years he enjoyed ample opportunity to cultivate the beautiful flowers that he admired so much. A bouquet of his favorites was always forthcoming as a bridal present or a souvenir of regard at the time when such a gift was most appropriate.

Mr. Dunkin for many years kept a minute record of the personal history of his pupils, and, although they were scattered over the whole country, he was constant in corresponding with many of them, and always gave them timely and profitable advice.

His last days were spent with his sister, Mrs. A. B. Adams, of Waltham, Mass., where he enjoyed all the attention and care that attached and endeared friends can render to one in declining years.²

¹ Dr. Ezra M. Hunt, from whose (already rare) "Metuchen and her history" (p. 19) I have derived information to supplement my personal knowledge of this remarkable man.

² Obituary in New Brunswick Freedonian.

His brother was the chief justice of South Carolina, and all life long he was in the habit of making alternate occasional visits to his relatives and friends in the North and in the South.¹

The introduction of newer and better school-books, which began about 1840, made a great change in the schools. The small amount of reading matter in Comly's Spelling Book was much more entertaining than that in Webster's Elementary, where it was composed of short

¹ The interest he took in those whom he had taught, and his delicacy of suggestion, are illustrated by the subjoined poem, directed to one of them :

FANNIE'S FAILINGS.

Fannie, you've had enough of "sighs,"
 And "tears" enough—your leaves to blot—
 And "rosy lips" and "sparkling eyes,"
 "Remember" and "forget me not!"
 Now what if I
 A change should try
 And tell you what no youth would dare to,
 That spite of "air,"
 And "teeth" and "hair,"
 You still have faults "that flesh is heir to?"
 They say that sometimes Fannie flirts;
 Gives smiles to all, but love to no one;
 On fops her energies exerts,
 And quizzes like a "very woman."
 And is it so?
 O yes; but know
 Only on fools she wastes her folly.
 The one most dear
 Has nought to fear;
 Her faith to him is pure and holy.
 They say that, distant, cold, and shy,
 Fannie will sometimes meet her friends;
 Repel warm friendship's melting eye,
 And feign reserve for trifling ends.
 And is it so?
 O yes; but know
 Deep in her bosom's inmost core
 Sad thoughts may lie,
 Fond hopes may die,
 And fears may wake to "sleep no more."
 They say that, obstinate and stern,
 She still persists in her opinion;
 Thinks she has nothing more to learn,
 And over all exerts dominion.
 And is it so?
 O yes; but know
 So deep her thought—so just her plan is—
 That spite of pride
 And aught beside,
 We all must yield to Fannie's fancies.

sentences, the only one that I remember being "Cotton velvet is very soft to the feel." Instead of the New Testament and Murray's English Reader, the much simpler Sequel to the English Reader began to be used. After that came the entirely different series of reading books by Lyman Cobb and his successors. Warren Colburn's Intellectual Arithmetic was issued in 1821, but was scarcely known in New Jersey till twenty years later, when those who had studied it in New England became teachers there. Frederic Emerson's North American Arithmetic was issued in 1824, but this, too, was slow in making its way southward from Boston. However, when these two books did become known they well-nigh superseded all other treatises on arithmetic. In them the technical machine method which had been in existence from time immemorial was abandoned. The pupil was regarded as a being capable of thought, and the exercises were such as to develop the thinking faculty. And these effects soon manifested themselves in other studies also. A new era had dawned. But the dawn was gradual. Even "analysis" was sometimes taught by rote, and where this was not literally true the mode of teaching was sometimes very technical.

A young lady, fresh from the normal school, was very anxious to add "analysis" to the curriculum of the district school in which she was to teach. Analysis was "so beautiful," so "good for the mind," she said. At last some one ventured to inquire "What kind of analysis?" "Why, analysis," was the glib reply; "this way:"

Question. How many units are there in five halves?

Solution. How many units are there in five halves? In one unit there are two halves. Now since there are two halves in one unit, in five halves there are as many units as two halves are contained in five halves, which is two times, and one-half remains. Therefore, in five halves there are two units and one-half. Q. E. D.

On one occasion a teacher from another State took pains to inform a visitor that, before his advent, even the older pupils in the school did not know that the money called "mills" is only a creature of the human imagination and has no real objective existence. He was proud of the concert recitations which he had introduced, and was urgent that the visitor should make inquiries to test the acquirements of a class that had just been reciting the "table" called "Federal money." Thus urged, the visitor inquired of the children, who answered in concert and with great volubility:

"Of what kind of metal are eagles made?" "Gold."

"And dollars?" "Silver."

"And dimes?" "Silver."

"And cents?" "Copper."

"And mills?" "Maginary."

And they really thought so!

III. COMMON SCHOOLS.

Thomas Jefferson's *Notes on the State of Virginia*, first published in this country in 1787, was reprinted at Trenton in 1803. The list of subscribers contains the names of five hundred of the most influential people in the State, some of them taking two, three, six, and even twelve copies for distribution. This work was so far in advance of the age that we are only just coming to certain conclusions which Jefferson had reached at that early day. He says "the influence over government must be shared by all the people. If every individual which composes their mass participates of the ultimate authority, the government will be safe." This is on the assumption that the whole people are properly educated. To this end he proposes a system of free schools of three grades. His arguments could not otherwise than make an impression upon thoughtful men of all parties.

Among these was James Parker, of Perth Amboy. He was then in the prime of his youthful vigor, having been born March 3, 1776, and though a Federalist was a warm friend of popular as well as of the higher education. It was he who induced the other heirs of the late James Parker to join with him to give to Rutgers College, at New Brunswick, the land on which its buildings stand, and he was for many years one of its trustees. At a later period he was also for four years a trustee of the college at Princeton. He represented Middlesex County in the house of assembly for eleven of the twelve years between 1806 and 1819, and was the author of several of the most important laws passed during that period.

Of the measures which originated with Mr. Parker, the earliest in point of time and the most important and lasting in its results was the establishment of a fund for the support of free schools. There were prejudices to overcome and the plea of poverty to encounter. One of these attempts was made in 1809; but while the matter was under discussion in the house of assembly, one of the members of that body, more noted for his zeal than his discretion, adduced the example of Connecticut, and pointed to the intelligence and enterprise of her people as among the results of her common schools; whereupon a gentleman from the county of Sussex observed that in his part of the country wherever a Connecticut man made his appearance everyone instinctively put his hand in his pocket for fear it might be picked, and that if such was the result of common schools, New Jersey was better without them. This [allusion to Ransfield Rogers] (p. 120) of course "brought down the house," and effectually defeated the measure proposed.

In 1811 the legislature chartered a number of State banks, and reserved to the State the right to subscribe to one-half of their capital stock. In 1812 it was determined that this right of subscription on the part of the State should be sold, and, owing mainly to the successful efforts of Mr. Parker to prevent it from being sacrificed, a very considerable sum of money was realized from the sale. The treasury being thus replenished and the plea of poverty being no longer available, Mr. Parker thought the time had come when something should be done for the cause of education. On the 1st of November, 1813, he introduced a resolution appropriating \$50,000 toward a fund for the support of free schools. It did not meet with much favor, however. It was first postponed to an adjourned session and then referred to a committee, of which he was not made the chairman; and although a report was made

recommending some plan for the establishment of free schools, yet nothing effectual was done, and the money, which seemed to have been so providentially provided for this purpose, was paid to the General Government in order to secure the reduction guaranteed to every State that paid in advance its quota of the direct tax authorized by an act of Congress in 1814.

But, not disheartened by this failure, Mr. Parker, in the session of 1816-17, revived the subject in which he felt so deep an interest, and on the 1st of February, 1817, introduced a resolution for the appointment of a committee to inquire into the expediency of creating a fund for the support of free schools in this State. The resolution was adopted, and a committee appointed, of which he was chairman. Their action was prompt and decided. On the 5th of February they reported a bill entitled "An act to create a fund for the support of free schools." It passed the assembly on the 11th and the council on the following day; and thus the foundation of the school fund in New Jersey was laid.¹ When the history of the great movement on behalf of education in our State comes to be written, the first and the highest place in it will be assigned to James Parker. The school fund, as we have seen, was his creation, and he watched over it with paternal regard. To guard against the possibility of its being ever diverted from the great object to which it was consecrated, it was provided, at his instance, that it should "not be competent for the legislature to borrow, appropriate, or use the said fund, or any part thereof, for any other purpose, under any pretence whatever."²

The governor of the State, the president of the council, the speaker of the house of assembly, the secretary of state, and the attorney-general of the State were put in charge of the school fund, *ex officio*, under the title of "The trustees for the support of free schools," though it was many years before the schools really became "free." However, with the hope that was finally realized in 1871, they continued to act in this capacity until they were united with the board of trustees and the treasurer of the normal school by the act of 1866 to form the State board of education, to whose care the educational affairs of the State were then committed.³

¹ "By this act the State treasurer was directed to invest the sum of \$15,000 in United States bonds, bearing 6 per cent interest, as a permanent school fund. (Manuscript History of Schools in Trenton, N. J., by Edward S. Ellis.)

²Address of Hon. Richard S. Field before the New Jersey Historical Society, January 21, 1869. The provision stated was inserted in the constitution of the State adopted in 1844. Of that constitutional convention Mr. Field was a member, and he himself reported the resolution on the 14th day of June. "And on the 18th day of June he was one of the small number of eight members to vote in favor of an article proposed by Mr. Peter I. Clark, that no person born after the adoption of the constitution shall be entitled to vote under the same unless he can read the English language, except in cases of physical disability." (Proceedings of the N. J. Historical Society for 1871, p. 117.) Peter I. Clark was a prominent lawyer of Flemington.

³A résumé of the legislation relative to educational interests in New Jersey, down to the year 1875, by the late Alexander H. Freeman, of Orange, may be found in William H. Shaw's History of Essex and Hudson Counties; and an exhaustive statement of the educational statistics of New Jersey from 1880 to 1890 is presented in the series of 28 charts appended to the report of the special committee on educational exhibit at Chicago in 1892. At the close of the Columbian Exposition this exhibit was removed to the statehouse at Trenton, where it is still under the charge of Mr. S. R. Morse, a member of the State board of education, and is quite worthy of a visit by all interested in the education of youth.

Frequent and important additions have been made to the school fund from the time of its establishment until now. Perhaps the most important of all these was that made by the act of April 6, 1871, appropriating to free schools the entire proceeds of leases, grants, and sales of the riparian lands of the State. The passage of this law was chiefly due to the Hon. Nathaniel Niles, who was then a member of the house of assembly. He informs me (in response to my request) that from this source about \$3,000,000 were received for schools before the law was repealed by the act of March 19, 1890, which declared that all riparian moneys should go into the general fund for State expenses. But this repealer was itself repealed by the act of April 24, 1894, which decreed that "all the lands under water belonging to this State be, and the same hereby are, irrevocably appropriated for the support of free schools in this State."¹

In 1827-28 James Parker was again a member of the New Jersey legislature. He had constantly kept up his interest in education, and had the satisfaction now of seeing the best people of the State awake to the importance of the subject. In 1820 had been passed the act allowing townships to raise money for the education of the children of the poor. It was now supplemented by an act authorizing them to raise money also for building and repairing schoolhouses, and the presiding officer was directed to read both these acts to the people at the annual town meeting. Voluntary meetings were held also throughout the State, and measures taken to gather the statistics of illiteracy for the information of the public.

The result was astounding. The agents of the American Bible Society, in the discharge of their duties, gathered much of this information. The New Jersey Missionary Society did more. It not only gathered statistics, but it established schools also in the most destitute parts of the State. It raised funds with which it paid for the services of thirty-three teachers as well as of an agent to awaken general interest in the subject. Prof. John Maclean, who had been a teacher at Princeton since 1816, was a member of this committee.²

In January, 1828, he delivered an address before the literary and philosophical society of New Jersey, in which he proposed "A common school system for New Jersey," following out into more practical details the suggestions of Jefferson. Many of his propositions have since been adopted. The committee of which he was a member was fortunate enough to secure as their agent the Rev. Robert Baird, who for the preceding five years had been teaching an academy in Princeton.³

¹ The State treasurer informs me that on the 31st day of October, 1896, the school fund of New Jersey amounted to \$3,589,274.71.

² The Rev. Dr. Maclean held various professorships in the college at Princeton before he became its president.

³ Dr. Baird was born October 6, 1798, and died March 15, 1863. He was at one time an agent of the American Bible Society and of the American Sunday School Union. After that he spent seven years in Europe in the interests of temperance and of evangelical religion, and then, returning home, devoted the remainder of his life to the furtherance of evangelical work in Europe. (See further in the Life of Rev. Robert Baird, D. D., by his son, Prof. Henry M. Baird, D. D., pp. 52-67.)

He was an enthusiast upon the subject of education. He visited every county, held public meetings, and set forth the advantages of a good system of common schools in numerous addresses and essays.

It was probably he who contributed to the *Newark Sentinel of Freedom* the twenty essays upon education published in that paper between August 26, 1828, and January 27, 1829, though it is possible that they may have been written by Theodore Frelinghuysen, or the two men may have cooperated in the work.¹

November 11, 1828, "A public meeting of the friends of education" was held in the State House at Trenton, when a committee was appointed to gather and disseminate information respecting "the state of common schools in New Jersey." This committee appointed sub-committees, as far as they could, in the various townships and counties in the State. Through these they gathered much valuable information and printed it in a pamphlet of 46 pages, which they circulated throughout the State, with a request to all gentlemen who might receive it, "not only to read it attentively themselves, but also to circulate it as widely as possible in their respective neighborhoods."

This committee consisted of Charles Ewing, of Trenton, John N. Simpson, of New Brunswick, and Theodore Frelinghuysen, of Newark.²

¹ I am not aware that the purpose to print these and other similar essays in pamphlet form was ever carried into execution; but they were copied into most of the papers of the State and produced a very far-reaching effect.

After the passage of the bill establishing a general school system, James W. Alexander wrote, March 2, 1829: "It owes its passage to the zeal and labor of a single man, Rev. Robert Baird, who has been keeping the subject before the minds of the people in newspaper essays for some months. If we aspire to usefulness, I know no way in which we can promise ourselves so much real success, though without noise or *éclat*." (*Familiar Letters*, I, 123, 124.)

In a letter of Dr. Baird to Mrs. Baird (in possession of their son, Prof. Henry M. Baird, LL. D.), dated Trenton, October 26, 1828, he writes, asking her to look up and send two pamphlets, one, "the Report of the State Superintendent of Public Schools of New York," and the other "a copy of the Revised Statutes on the subject, of the same State," to Theodore Frelinghuysen, esq., at Newark, N. J. And in the letter mentioned below President Wayland, of Brown University, writes that a commissioner of education should be a "thoughtful man, such as I suppose Mr. F. to be."

² It seems probable that the pamphlet was prepared by Mr. Frelinghuysen. (See the preceding note.) These three were among the most prominent men of the State.

Charles Ewing was born in Burlington County July 8, 1770, and died in Trenton August 5, 1832. He was for many years chief justice of his native State. "A profound jurist and upright magistrate; an accomplished scholar and patron of literature and science; the advocate and supporter of benevolent institutions, he won, in an eminent degree the respect, love, and confidence of his fellow-citizens."

John Neely Simpson was born in Bucks County, Pa., April 6, 1770, and died at Princeton, May 13, 1832. He was graduated from Princeton College, with honors, in 1794. He was many years in public life as a judge of the court of common pleas for Middlesex and Somerset, both of which counties he several times represented in the State legislature. He was one of the earliest and most active friends of the plan of uniting the waters of the Delaware and the Raritan by a canal navigation.

In the cheerfulness with which the most respectable citizens assumed the duties of the various county and township committees this committee recognized a pledge on the part of the public to sustain the legislature in a judicious and well-digested system of common school education. The report gave information by counties.

Bergen County, as such, has not reported; but in the mountainous parts particularly "there is a great destitution of schools, want of competent teachers, and an absence of the means of supporting them. And even in the level and more wealthy townships . . . there are many children . . . not sent to school. . . . There are more than 200 such children in Bergen Township alone who are not sent to school."

Essex County reports 1,200 children of an age proper to be sent to school that may be considered destitute of instruction. A member of one of the subcommittees of this county recommends the establishment of "a school for the sole purpose of educating young men for teachers." "Let them be taught," he says, "not only the common branches required to be taught in common schools, but let them be instructed and properly disciplined in the best mode of communicating ideas to the young mind. They should learn to govern themselves and govern a school without a rod and without speaking a cross word."¹

Morris County, probably, more richly "enjoys the advantages and blessings of education than any other in the State." "There are about 82 schools and 2,800 scholars in the county." "There ought to be more than 4,000." The price of tuition varies from \$1.50 to \$2 per quarter.

Sussex County presents the most complete report, with a map of the schools of the county (which, however, is not printed in the report); but there were "in eight townships more than twenty districts desti-

January 25, 1816, he was one of the commissioners appointed by the legislature to investigate and report upon this subject. November 20, 1820, Governor Isaac H. Williamson addressed to him a letter (still in existence) asking "information as to the probable amount of tonnage which would yearly go through (such) a canal." In 1824 the Delaware and Raritan Canal Company was chartered by the legislature, and the first named of the three persons constituting the corporation was John N. Simpson. (Princeton Courier of May 12, 1832, and letter from Mr. Simpson's grandson, the Rev. Samuel M. Studdiford, D. D., of Trenton.)

Theodore Frelinghuysen was born in Somerset County March 28, 1787, and died at New Brunswick April 12, 1861. He was graduated from Princeton College, with high honors, in 1804, and became a successful lawyer in Newark. He was made attorney-general of the State in 1817, and twice afterwards. In this capacity he was one of the trustees of the fund for the support of free schools, and devoted himself to the cause of education with the same conscientious zeal that characterized his whole life. From 1829 to 1836 he was United States Senator from New Jersey. In 1837 and 1838 he was mayor of Newark. From 1840 to 1849 he was chancellor of the University of New York; and from 1849 to his death president of Rutgers College, at New Brunswick, where I was a student under his instruction. No American layman was ever associated with so many great national organizations of religion and charity.

¹ I regret that the name of this writer is not given. Could it have been Nathan Hedges?

tute of schools, and the astonishing number of nearly 1,500 children destitute of instruction."

* * * Many of those holding themselves forth as teachers are incompetent to teach or too loose in morality to deserve employment. * * * In conclusion, the committee feel warranted in expressing the earnest and universal desire of the people that something might be done for the encouragement and support of schools, * * * and it is humbly believed that legislative aid alone will furnish an adequate corrective of the evils and defects in our present system.

Warren County had "57 schoolhouses and about twenty regions of very considerable extent wholly destitute."

* * * About 30 is the average number of pupils in each school. * * * Twelve of the schools are kept up during the whole year. Of the remaining 45 some have been destitute the whole of the past year, and some have had teachers three months, some six months, and a very few nine months. The price of tuition varies from \$1.25 to \$2 per quarter.

With regard to the teachers, * * * the greater part are utterly incompetent to discharge the high and important trust they have undertaken, and too many set an example at which the mind of every philanthropist must revolt.

About 1,600 children receive school instruction some part of the year; and when we reflect that we have a population of more than 17,000 in our county, we conclude that by far the greater number of children are entirely destitute. * * * The people are anxiously looking forward to the legislature.

Somerset County reports "1,617 children instructed in 60 schools," and "485 destitute of instruction."

Several of the townships raise small sums annually for the education of poor children; and honorable mention is made of one individual in Bridgewater Township who contributes \$80 per annum for this philanthropic purpose. The committee of Hillsboro report 49 children as educated at the town's expense this year. The character of the teachers is represented as generally good.

The distinguished member of the central committee of this county, who transmitted their report [probably Peter D. Vroom, who had already been elected governor, though he had not yet been inaugurated], exclaims, "Who could have thought that in the county of Somerset, where poverty and want appear to be almost strangers, there should be upward of 400 children growing up in utter ignorance!"

Hunterdon County has more than 900 children destitute of instruction.

In the township of Tewksbury there are only 104 children who are receiving the benefit of school instruction, while there are 150 who are entirely destitute.

In the report from another township in this county it is stated that "our schools are badly regulated; but few have trustees appointed, and we are very often imposed upon by strangers, who palm themselves off upon us as teachers, whose habits are bad in every respect, and disqualified for teachers of youth."

Middlesex County reports that there can not be less than "1,000 children in the entire county who are destitute of the necessary facilities for obtaining a common education." In West Windsor, South Amboy, and Piscataway there are "25 schools," more than half of which are kept up six months annually. The moral character of the teachers is represented as in general good; in some instances, pious, but in several cases, as bad. The price of tuition varies from \$1.50 to \$2.

Monmouth has

complete reports from only three of the seven townships in this county. These probably embrace the best portions of the county. The townships are Freehold, Upper Freehold, and Shrewsbury. * * * If we were to assume the number of those that are reported as growing up in entire ignorance in these three townships as a basis of a calculation for the whole county, the result would be that there are nearly, if not quite, 1,000 children in this county growing up in ignorance. * * * Last year there were more than 1,000 persons above 15 years of age in Shrewsbury, Dover, and Howell who could not read, and 700 who were not sent to school.

Burlington County reports a public meeting of the inhabitants of the county, held at Mount Holly on the 31st of October, to receive the report of a

committee appointed at a public meeting held at G. Owen's Inn, in Mount Holly, on the 28th of June, 1828, to ascertain the state of schools in the county of Burlington. The committee feel bound to state that this information has been mostly procured by the aid of Mr. Peck, who has visited every township in the county. * * * The committee find the whole number of schools to be 120, with an aggregate number of 2,857 pupils. Among these are four boarding schools; one free school in Burlington, and one charity school in Mount Holly, under the direction of, and supported by, a number of benevolent families in that town. The committee regret to state the fact that there are about 400 children nearly destitute of schooling, besides a number who are altogether without education.

There are 74 male and 46 female teachers in the county; 68 schools taught all the year and 52 only a part; price of tuition, from \$1.12½ to \$2 and \$3 per quarter, and in some few cases more; and 629 scholars are reported who are more than 14 years of age.

There are also considerable permanent funds in some townships in this county whose interest is devoted to the promotion of schools. The Society of Friends in this county, as in other parts of the State, have always paid great attention to the maintenance of good schools and the education of the poor.

Gloucester County was at this time "the largest in territory, although in regard to population it is only fifth in the State."

In some places where the population is sparse the people have been for years destitute of schools, and they are represented as being very solicitous to obtain opportunities of educating their children. * * * It will be impossible in many places that schools should be supported for a sufficient length of time without legislative aid.

Salem County furnishes reports from only five of the ten townships. In these "there are 29 schools, 768 scholars in summer and 1,214 in winter; 347 white children (30 of whom are indentured) and 100 colored children that may be reported not educated; five school districts destitute of schools; and the price of tuition to be from \$1.50 to \$2."

A member of the committee of Upper Alloway's Creek writes:

The system of common-school instruction throughout this State is miserably deficient and calls loudly for amendment. Intelligence is the life of liberty; and a general diffusion of common-school learning through the medium of common schools will be, under heaven, the strongest bulwark of our creed and religious privileges; and I earnestly hope that our legislature will be induced to adopt some more efficient mode of instruction.¹

¹ See pp. 186-87.

The county committee further say:

It is only by the possession of facts that the public can judge correctly of the real state of common-school education among us. And surely it must be equally appalling to the patriot and the philanthropist to find so great a proportion of our youth rising up to sustain the relations and discharge the duties of citizens and parents without that education which alone can fit them for their future responsibilities. * * * There are in five townships about 1,663 children between the ages of 5 and 15; 449 of these are uneducated, and consequently, upon an average, one-fourth of the men and women of these townships are in danger of growing up in the most deplorable ignorance.

Cumberland County reports statistics according to the number of months that schools are kept open, as follows:

Number of schools.	Number of months taught.	Average number of scholars in winter.	Average number of scholars in summer.
17	12	550	483
15	9	373	299
14	6	345	226
18	3	145	20
54	.....	1,413	1,028

In two of the schools 9 scholars were taught the languages, and in several other schools geography and singing were taught. The greatest evil, and that which calls most loudly for remedy, is the difficulty in obtaining competent instructors.

There are more than 400 adults in the county unable to read and a considerably larger number unable to write. Last year there were reported more than 400 children as destitute of instruction.

Cape May County made no report, but the agents of the American Bible Society had reported that—

in the three northern townships of Cape May there are upward of 200 above 15 years of age who can not read. One of the agents made this statement: "Of the families which I visited, there were 18 in which were none who could read; 20 in which neither of the parents could read, and 55 in which only one of the parents could read." Upon this appalling picture the committee feel that they need make no remark.

They estimate that there are in the whole State children destitute of instruction "making an aggregate of 11,742," and "every schoolmaster (speaking generally) is left to pursue his own course of instruction, without responsibility, amenable to no tribunal, and subject to no inspection or supervision."

The committee say:

Of the three modes of providing for popular instruction, viz, that in which the scholars pay everything and the public nothing (the mode now existing in New Jersey); that in which the public pay everything and the scholars nothing (as in Connecticut); and that in which the burden is shared by both, the arguments advanced by Dr Chalmers, in his *Consideration on the System of Parochial Schools in Scotland*, in favor of the last, appear to be unanswerable.

They strongly urge the adoption of a system of education by legislative enactment.

In an appendix are printed letters from distinguished citizens of various States, each describing the school system of his own State. Some of these had previously been printed in the Newark Sentinel series. The system of New York is described by Azariah C. Flagg, secretary of state; that of Connecticut, by Roger M. Sherman; that of Rhode Island, by Francis Wayland, president of Brown University; that of Vermont, by Governor Ezra Butler; that of Massachusetts, by Governor Levi Lincoln; that of New Hampshire, by Governor John Bell; that of Maine, by Governor Albion K. Parris. There is also a letter from Richard Vaux, the well-known philanthropist, of Philadelphia.

President Wayland's letter says:

As to the devising of a system of instruction, I should proceed upon the principle that all our present teaching is very nearly as bad as it can be. It is almost all treating of the pupil as though he were a machine, and it is rapidly proceeding to render the instructor a machine also. There is no effort made to exercise the mind of the pupil, or make him understand or feel what he reads. Indeed, the teaching * * * is in opposition to all the principles of the human mind.

Dr. Wayland strongly recommends the appointment of a commissioner of the school fund, "to make himself fully acquainted with the present state of common schools amongst us, its defects, and the best mode of remedying them." And so the work went on.

Through the influence of various organizations and agencies, acting in harmony for the accomplishment of one object, there was created a popular sentiment in favor of a system of public schools, to which the legislature of 1829 heartily responded. This desire on the part of the people was made known in the numerous memorials and petitions which came to the legislature from all parts of the State. These communications were referred to a committee, which, after a careful consideration of the subject, make an interesting and valuable report.

This report showed "the importance of a well-grounded system of common school education" and "the expediency of legislative aid in the promotion of this great object." It declares that "the public mind is not only prepared for the adoption of a school system, but is anxious that the same should be carried into immediate effect."

In accordance with these views, the legislature of 1829 passed the first law establishing a system of schools in New Jersey by State authority. This law was amended and improved in 1830, but the acts of 1829 and 1830 were both repealed in 1831, and another was passed which allowed the public moneys to be used for the benefit of all schools, whether public, private, or parochial. Afterwards, however, a reaction took place. Those who had secured the passage of the acts of 1829 and 1830 never relaxed their efforts, but continued by all proper means to educate public sentiment in the right direction. The consequence was a constantly increasing interest in the subject throughout the State, and there was more or less improvement in the local

schools. Sometimes, as was but natural, the reformers were "ahead of the times." As early as 1830 Robert Rittenhouse established a manual-labor school near Locktown, in Hunterdon County. Of course it was a failure financially, and his wife complained that most of the manual labor came upon her.

In other localities, however, perseverance triumphed over discouragements. An enterprise undertaken by William Rankin at Deckertown, in Sussex County, may be taken as an illustration:

When the above-named gentleman proposed to open a select school in the village, so little interest was felt in the proposal that he could procure no room but a small building about 14 feet square in an inconvenient part of the village. This, however, he rented, and commenced his first term with a single scholar; and this lone pupil was not of the State of New Jersey, but from New York.

This discouraging commencement did not arise from want of knowledge or confidence in the teacher, for he had been favorably known in the county for several years previous as a classical instructor; neither was it because the inhabitants were averse to education, but it stands as an illustration of the strength of habit on communities and the difficulty of breaking over the barriers of long-continued custom. They had never fostered education within their own limits, and therefore they had no faith in this infant institution. It was universally looked on as a romantic and impracticable undertaking. But the school went on, and for the first week with one scholar only, who accompanied his preceptor to and from the schoolroom at regular hours, resembling a hen with one chicken. However, before the ensuing spring the school numbered 20 scholars.

When the school had been in operation about two months the teacher had locked the schoolroom door one evening and walked out of the village, and did not return till about 11 o'clock. He was surprised to see his schoolroom lighted, knowing that he had left it locked. Upon approaching a window he perceived the room to be filled with well-dressed, gentlemanly looking men—some standing, others seated, round a table which was almost covered with money of various kinds—all giving profound attention to the game that was in progress with cards. He then unlocked the door and stepped in. No seeming notice, however, was taken of him, and after observing the scene for a few minutes he observed to a gentleman standing near him that he would be thankful if, when they were done using the room, they would leave it in good order. He then retired, and in the morning, upon returning, found the room divested of men, money, and table, the door locked—all in good condition.¹

Ten years later it was stated in the county newspaper that—

the principal of the school at Deckertown commenced his career of instruction in this county about fifteen years ago, and since that period the youth that have been under his charge number about 1,000. Few years within this time have elapsed without more or less of his pupils becoming prepared to enter college, or commence professional studies; and a large proportion of the schools in the surrounding country have been, and are, conducted by teachers qualified from the same source of instruction.

Few cases occur of a bias of mind so strong and exclusive toward a particular pursuit, as is evinced by this individual in his favorite occupation of instructing youth. This has been manifested from the increasing zeal and ardor which has existed in this institution for the last year to keep pace with the most recent and best methods of instruction, and to cultivate an acquaintance with the most useful and interesting developments of science.²

¹ Barber and Howe's Historical Collections, p. 487.

² Sussex Register of May 22, 1843, quoted by Barber & Howe.

During these years teachers were constantly trying new expedients to stimulate the zeal of their pupils. Matthew Seymour had a school at Bridgeton, in Cumberland County. It was, of course, a pay school, but poor and orphan children and apprentices were taught at the public expense. The tuition was \$2 a quarter. On Saturdays, as in other schools of the period, certificates of proficiency were issued to those who had made most progress during the week. These were sometimes written in full by the teacher; but the "tickets" most highly prized were printed forms with a small picture at the top. Instead of these, Matthew Seymour issued checks for small amounts of money, and paid them in due season according to contract. One of these has recently been found, entitling the person named to "25 cents for diligence and attention to studies."¹

About this time Joseph Thompson, the teacher in Hunterdon and Somerset counties, was in the habit of issuing checks for *time*, payable to the pupil named on demand. These were usually saved until a considerable number could be presented, when the industrious holders would take sometimes half a day, or even a whole day, for a game of ball, or hare and hounds, or whatever they might elect. These time checks read somewhat as follows:

This is to certify that A—— B——, having by unusual diligence mastered the lessons of the day before the closing of the school, and having by excellent deportment deserved well of the teacher, he is hereby entitled to 10 [or 12, or 15, or 20] minutes of school time on any day that he may choose.

(Date.)

(Signature of teacher.)

Another certificate (now before me) is as follows:

This may certify that A—— B—— is at the head of the first class in spelling.

12.6.38.

JOSEPH THOMPSON.

While there were as yet no public schools in the modern sense, the best teachers regarded themselves, and were regarded by others, not as State officials, but as in place of the parent, doing what they could to aid employers in the discharge of parental duty. The consciousness of this relation had advantages not always realized under our newer and better systems. In those days the parent was, more than now, the helper of the teacher by aiding the study of the child at home.

No amount of description can give so vivid a conception of the circumstances and conditions and appearance of the boys of the period as is afforded by the pictures of contemporary artists. "The studious boy" was painted by William S. Mount in 1834. Under the stimulation of this "truly fine picture" (as he calls it), William Dunlap, who had painted Washington's portrait while the General was writing his farewell address at Rocky Hill, sketched "The idle boy." Copies of these are here inserted.

¹ Letter from Edward A. Bowen.

January 16, 1838, another convention was held in Trenton, over which Chief Justice Hornblower presided. It declared that the school laws were defective and ought to be repealed. It recommended further advance all along the line, including the appointment of a State superintendent of common schools, and appointed a committee to prepare an address to the people of New Jersey. This committee consisted of the Right Rev. George Washington Doane, D. D. (who had been elected bishop of the Protestant Episcopal Church in this diocese in 1832), and such other well-known men as L. Q. C. Elmer, M. J. Rhees, Theodore Frelinghuysen, J. S. Green, D. B. Rydall, A. B. Dod, A. Atwood, and S. R. Gummere.

The address was prepared by Bishop Doane, who had been a successful teacher, first in a classical school which he established in New York, and then as professor in Trinity College. He was, moreover, an enthusiastic patriot. The ringing words which he wrote have been an inspiration to succeeding workers from the day they were printed until now. The bishop insisted that "every free State must provide for the education of all her children." He quoted Sir William Jones's free translation of the lines from Alceus, used with such telling effect by Aristides in one of his stirring appeals:

*Ὅυ λῆθοι, οὐδὲ ξυλα, οὐδέ
Τέχνη τεκτόνων αἱ πόλεις εἶσιν,
Ἄλλ' ὅπου ποτ' ἄν ᾤσιν ἄνδρες
Αὔτους σώζειν εἰδότες,
Ἐνταῦθα τείχεα καὶ πόλεις.*

WHAT CONSTITUTES A STATE?

Not high-raised battlements, or labored mound,
Thick walls, or moated gate;
Not cities proud, with spires and turrets crowned,
Not bays and broad-armed ports,
Where, laughing at the storm, rich navies ride;
Not starred and spangled courts,
Where low-browed baseness wafts perfume to pride;
* * * * *
No! Men, high-minded men,
Men who their duties know,
But know their rights; and, knowing, dare maintain,
Prevent the long-aimed blow,
And crush the tyrant while they rend the chain;
These constitute a State.

He declared that the common school is common, not as inferior, but as the light and the air are common. Indignantly he denounced the notion that there is to be an education for the poor as such.

Has God provided for the poor a coarser earth, a thinner air, a paler sky? Does not the glorious sun pour down his golden flood as cheerily upon the poor man's hovel as upon the rich man's palace? Have not the cotter's children as keen a sense of all the freshness, verdure, fragrance, melody, and beauty of luxuriant nature



THE IDLE BOY.



THE STUDIOUS BOY.

as the pale sons of kings? Or is it on the mind that God has stamped the imprint of a baser birth, so that the poor man's child knows, with an inborn certainty, that his lot is to crawl, not to climb? It is not so. God has not done it. Man can not do it. Mind is immortal. Mind is imperial. It bears no mark of high or low, of rich or poor. It heeds no bound of time or place, of rank or circumstance. It asks but freedom. It requires but light. It is heaven born, and it aspires to heaven. Weakness does not enfeeble it. Poverty can not repress it. Difficulties do but stimulate its vigor. And the poor tallow chandler's son, that sits up all the night to read the book which an apprentice lends him lest the master's eyes should miss it in the morning, shall stand and treat with kings, shall add new provinces to the domain of science, shall bind the lightning with a hempen cord, and bring it harmless from the skies.¹

These stirring words had a most inspiring effect. Public opinion was aroused; and the legislature repealed the obnoxious laws, enacted better ones, and requested the trustees of the fund for the support of free schools to report annually—

a statement of the condition of public schools throughout the State; estimates and accounts of expenditures of all moneys appropriated by law to the purposes of education, together with all such matters relating to education as they may deem it expedient to communicate.

The State appropriation was raised to \$30,000 annually, the money to be given exclusively to public schools. The townships were required to raise \$2 for every \$1 received from the State, the moneys to be distributed to all. A board of examiners for each county was authorized to examine teachers, and the minimum of the school age was fixed at five years.

Noah Webster was an important factor in education during the first half of the century, in New Jersey as well as elsewhere, as through his dictionary he still is. He made his home for a time at Princeton, and for more than thirty years "Webster's Elementary Spelling Book" had an annual circulation of 1,000,000 copies. It was printed by Terhune & Letson, at New Brunswick, and was used probably in every school in the State, though it lacked the pictures and the fables in "Webster's American Spelling Book," which preceded it (having been first issued in 1784) and was used in New Jersey until 1835. Webster's Grammar was not much used in New Jersey. It might have been different if the author had succeeded in his endeavor to induce Mr. Terhune to enter into partnership with his son and make New Brunswick the place of publication of all his works.²

A much better book than any of the English works on arithmetic that were used during the colonial period was the "New and complete system of arithmetic, composed for the use of the citizens of the United States, by Nicholas Pike, A. M."

It was a large octavo, and must have been rather costly. As an

¹ This eloquent address, long out of print, has been reprinted in the Report of the United States Commissioner of Education for 1895-96, Vol. I, pp. 250-254.

² Letter from William L. Terhune, esq.

American work, however, it had a wide circulation, and deserved it; but it was designed for the use of teachers rather than of pupils.¹

A smaller book was needed, and during the first half of the century Nathan Daboll's *Teacher's Assistant* came into general use in New Jersey. It introduced the study of the decimal currency of the United States (along with the pounds, shillings, and pence system of the colonies), and was a distinct advance upon previous "Assistants."

It was partly supplanted, however, by a still smaller book, at a lower price, sold as Pike's *Arithmetic*, largely on the reputation of the very different work of Nicholas Pike of the preceding century.²

In all these books the "answer" to the "sum" was printed under it. By a single glance at the slate, then, the pupil and the teacher could see whether the correct result had been reached. If so, it was inferred that the process was correct. But some pupils soon learned to "copy the answer out of the book," without much regard to the preceding figures. Some ingenious students also would "work back" from the answer to the problem, instead of obeying the oft repeated but often unintelligible injunction to "mind the rule." Even if this process did more to stimulate thought than did the method prescribed, nevertheless the *method* must be observed, and therefore the possibility of using some other method must be precluded. For this reason some "assistants" to the study of arithmetic were printed without any "answers," these being furnished in a separate pamphlet for the master's use alone. But this involved expense and trouble for him. Hence another expedient was adopted. Rose's *Arithmetic*, by a teacher at Perth Amboy, is interesting chiefly because he printed the answer in the book in letters instead of figures. The teacher alone was furnished with the following key to the cryptogram:

1 2 3 4 5 6 7 8 9 0
p e r t h a m b o y

IV. PUBLIC SCHOOLS.

There was a great revival of education in the United States midway of the nineteenth century. But always the present is the child of the past.

We have seen what was done in New Jersey in 1828 and 1829. And a similar movement occurred in 1838 and 1839. Theodore Frelinghuyssen, who had been in the other, was in this also. He presided at a national delegate convention called to discuss education in the United States, at Philadelphia, in 1839. He was at this time chancellor of the

¹The second edition, enlarged, revised, and corrected by Ebenezer Adams, A. M., preceptor of Leicester Academy, was printed at Worcester, Mass., at the press of Isaiah Thomas, by Leonard Worcester, for said Thomas, in 1797. Nicholas Pike was graduated at Harvard College in 1766, and died at Newburyport in 1819, aged 76 years.

²I suppose that the author was not responsible for this, for his full name, Stephen Pike, was upon the title-page.

University of New York, and could not give his time to New Jersey. But there were others who caught the torch from the hands of the men of 1828 and bore it forward with a zest and glad selfsacrifice equal to theirs.

Chief among these in all the land was the secretary of the board of education of Massachusetts, who issued his first report in 1838; and not only Massachusetts, but New Jersey also, was awakened by the "thunderstorm of Horace Mann's cyclonic proclamation of his modest office."

Among the men of New Jersey who were prepared to welcome and carry forward the rising enthusiasm were Stacy G. Potts, the eminent jurist and *littérateur* of Trenton; the Rev. Nicholas Murray, D. D., of Elizabeth; the Rev. William R. Weeks, D. D., of Newark; Stephen Congar, M. D., and Nathan Hedges, the eminent teacher, both of that city, all of whom have ceased from their labors. And their works do follow them. Two of the men of that day whom those delight to honor who know how much we owe to them are still with us, viz, the venerable Samuel H. Pennington, M. D., president of the New Jersey Historical Society, and the Hon. John Whitehead, president of the New Jersey Society of the Sons of the American Revolution.

Dr. Pennington has long been known as the author not only of many contributions to the literature of medical science, but also of numerous addresses upon education and kindred topics. He has ever been the ready counselor and friend of younger men who have carried forward the work which owes so much to him and his associates in the past. He writes that his great age will not allow him the effort to recall the events in the history of education in New Jersey of which he was once so great a part.

John Whitehead was for a long time the secretary of the New Jersey Society of Teachers and Friends of Education, and in this capacity he visited various parts of the State, addressing the people upon the importance of giving to their children greater advantages of instruction. He was also a prominent and active member of the National Society for the Advancement of Learning, and with the same object in view served also as one of the county examiners in Essex. With faculties still unimpaired, he is writing and editing works on historical topics, and this does not allow him leisure to furnish even a sketch of the movement in behalf of education in New Jersey which he did so much to shape sixty years ago, and which he alone of the men now living is competent to describe.¹

¹John Whitehead was born in Jersey, Ohio, September 16, 1819. He was the son of Onesimus, who was the son of Silas, who was the son of Onesimus, who was the son of Isaac, the ancestor of the family in New Jersey. His mother's maiden name was Pyrenus Case. He early returned to the home of his fathers, and began the practice of law in Newark in 1840. Subsequently he removed to Morristown, where he had married, in 1843, Catharine A. Mills. He still continues, however, his office in Newark, discharging assiduously his duties as a lawyer, but making the education of his

Before the middle of the century the phrase "common schools" was becoming a misnomer. From the beginning there had been endeavor, as there is still, to realize Jefferson's idea of three grades of instruction. After the passage, April 17, 1846, of the act to establish "public schools," this term more and more took the place of the other.

The act of 1846 was a great advance on those which had gone before it. Besides other important improvements it authorized the trustees for the support of free schools to appoint a State superintendent of public schools. At first his jurisdiction was restricted to Essex and Passaic counties, but it was soon extended to all counties of which the board of chosen freeholders should express desire for his services.

The trustees of the school fund did not have far to seek to find a competent State superintendent. James Parker lived at Perth Amboy, and in that historic little city lived also Theodore F. King, M. D., a gentleman who was gladly giving of his time and his money and his unusual ability to forward the educational movement in New Jersey, as he had done before in Brooklyn, N. Y. He proved to be the right man in the right place, which he promptly accepted, though the compensation was only \$3 per day for each day spent in the duties of his office, and this was to be paid by the counties which might choose to come under the provisions of the act in the proportion of the school fund allotted them.

March 3, 1848, however, in order to carry out the wise provisions of the act of 1846, the trustees for the support of free schools were authorized to pay the State superintendent \$500 annually "for drawing reports, postage, traveling, and other incidental expenses incurred in the discharge of the duties of his office."

The first report of the State superintendent was read to the legislature February 15, 1847, and ordered to be printed.

In it he recommended the establishment of a State normal school at some future but not far distant day; spoke of the importance of examinations of teachers, that would exclude the incompetent and immoral and open the way at no distant period for a class of teachers such as Jersey children should have and Jersey parents procure, and cautioned against a too rapid advance in legislating upon educational affairs. He said:

In the present awakened and excited state of public opinion upon the subject men are everywhere pressing forward with views as diversified, contradictory, and inharmonious as can be well imagined.

This shows the great interest which had been awakened, as well as his prudent desire to make haste slowly. His wisdom prevented such

fellow-citizens his lifelong avocation. The establishment of the Morristown Library upon a firm foundation has occupied his attention of late.

In 1845, when the public schools of Newark were managed by a school committee, he was one of its most active members. He was secretary of the first board of education in Newark until 1855. After that he was school superintendent of the adjacent township of Clinton for four years. (See the Genealogical Record of the Condit Family, pp. 390-392.)

an unfortunate reaction as had taken place fifteen years before. He served in this office until the year 1852, and established firm foundations upon which to build for all future time.¹

In 1847 many religious people became alarmed at the tendency to make the public schools purely secular, fearing the effect of a lack of religious instruction, and pronouncing in favor of parochial schools under ecclesiastical supervision. Foremost among these was Bishop G. W. Doane, the founder of the well-known church schools at Burlington, whose ecclesiastical principles were undergoing logical development. Of his eloquent address in behalf of popular education in 1838 (hereinbefore mentioned), his son and biographer writes: "My father's name would never have been signed to this in 1858." Nevertheless, in 1857 the bishop heartily seconded the endeavor of the agent of the New Jersey State Teachers' Association (who explained to him that he was carrying out the suggestions of this address) to organize a teachers' institute in Burlington, under the State law; and in the last annual convocation over which he presided "declared that he stood by every word of that address." The consequence was that the movement to commit the Protestant Episcopal Church in New Jersey "to the exclusive support of parochial schools in opposition to the common schools fell to the ground."²

Perhaps even then the good bishop was beginning to foresee what recent events have made obvious to us all—that it will require the efforts of all good men in both civil and religious organizations to secure the education necessary for all our people if our liberties are to be transmitted to our children and to our children's children, generation after generation. So strong, however, at that time, was the feeling in favor of parochial rather than of public schools, that the Hon. Lucius Quintus Cincinnatus Elmer, of Bridgeton, one of the best-known public-spirited citizens of the State, who had been on the committee of 1838 with Bishop Doane, thought it wise to address "to the governor of New Jersey" a printed letter of 10 pages in favor of public rather than parochial schools. Happily, experience is showing in New Jersey, as elsewhere, that specifically religious education can

¹Theodore Frederick King was an elder son of the Hon. Elisha W. King and his wife, Margaret Kowenhoven Vandervoort, of New York. He was born in that city September 12, 1802; graduated from Columbia College in 1822, and from the Bellevue Medical College in 1824. He married, May 1, 1829, Sarah Ann, daughter of Col. Robert Arnold and his wife, Grace Coddington. They settled near his father's country seat at New Rochelle, whence they afterwards removed first to Brooklyn and then, in 1843, to Perth Amboy. (Letter from his daughter, Mrs. Thomas Hicks.) Dr. King was a man of rare intelligence, tact, and personal magnetism. He used all these, as well as his ample means and leisure, for promoting the education of his fellows. When the work in New Jersey had been placed upon a secure basis he returned to Brooklyn in 1854, where he ended his altruistic life September 3, 1868, leaving four children to revere his memory. The silver pitchers presented to him by the teachers of New Jersey, in token of their appreciation of his self-denying efforts in behalf of popular education, are still valued by his descendants.

²Proceedings N. J. Historical Society, 1871, p. 123.

safely be left to voluntary effort, and that industrial and ethical as well as intellectual culture can properly and profitably be made a part of the duty of public school-teachers.

In his report of the year 1848 the State superintendent says:

In most of the counties of the State county associations have been formed for the promotion of public school education, composed of the teachers and friends of education in the respective counties. At these associations, whose meetings are generally quarterly, subjects of interest to the teacher and the parent are introduced and methods of instructing and imparting information communicated, and other matters of importance to all discussed. The present governor of our State is an active member and president of the Sussex County Association.¹

At this time the Rev. Abraham Messler, D. D., and Christopher Columbus Hoagland, M. D., constituted "the board of examiners and visitors" in the county of Somerset. Dr. Messler was always an earnest friend of education. Dr. Hoagland had had experience as a teacher and understood the need of reform. He may be regarded as at that time the principal worker to this end. At his instigation two meetings of the town superintendents of Somerset were held during the year 1848. At one of these they passed a resolution (undoubtedly prepared by Dr. Hoagland)—

That the State superintendent be requested to publish in his annual report such extended abstracts from the reports of the town superintendents as in his opinion would be likely to promote the cause of our schools.

To this request the State superintendent readily assented, and this excellent means of collecting and disseminating information has been continued from that day to this.

In the year 1849 Dr. Hoagland was himself the superintendent of the township of Hillsboro, in Somerset, of which county he had been for several years one of the county examiners. In his report for this year he said:

From the examination of nearly 300 teachers, we had occasion to observe that while many were extremely defective in elemental knowledge, and depended, in their attempts to instruct, upon the text-book in their own hands, a far greater number were almost unaware that there is any such thing as tact in teaching, supposing that to keep tolerable order in school by a salutary fear of the rod, to hear a class read a given number of times in a day, to help a pupil do a sum in arithmetic, to hear a lesson imperfectly recited in geography, and to keep a writing book passably clear of blots, make up the sum total of a man's claim to be considered a good teacher. Not one in fifty had read any book or treatise on the art and science of teaching, and many had never heard that there were any such works in existence.

To remedy this as far as possible, after consultation with State Superintendent King, Dr. Hoagland arranged for a teachers' institute, which was held in the courthouse at Somerville, June 8-13, 1849. By articles in the county papers, by letters to town superintendents and others, and by personal visits, he succeeded in securing an attendance of about thirty teachers. This was the first teachers' institute in the State, and

¹ Charles C. Stratton, of Sussex, was governor from 1845 to 1848.

was felt to be the beginning of better things to come. The conductors were Charles W. Sanders, author of the well-known series of school readers, and his brother, Joshua C. Sanders, both teachers of experience.

When all the members of the institute who had chosen teaching as the business of their lives were asked to stand up, only two of the thirty rose to their feet. One of these was a young man who had walked 14 miles in order to be present. (As might have been expected, he afterwards became one of the instructors in the State Normal School.¹) The other was the writer of this paper.

The State superintendent this year made a strong appeal for better schoolhouses, and (with the consent of the author) appended to his report 32 pages of the work on school architecture by the Hon. Henry Barnard, at that time commissioner of public schools in Rhode Island.

During the year 1849 John H. Phillips, M. D., was superintendent of public schools in the township of Hopewell, in Mercer County. In his report to the State superintendent he lamented the lack of improvement in the condition of the schools, declared that improvement could come only from an interest among the people, and that this interest could be developed only by the strenuous and well-directed efforts of the friends of education. He added:

When they shall be seen entering spiritedly into its interests, when their voices shall be heard not only in the halls of legislation but in those of business as well as in the social circle, and when their influence shall everywhere be felt, then, and not till then, will this great work be accomplished. * * *

Let us do just what is done to remedy the consequences of ignorance and quackery on every other subject—educate men for the business of teaching and pay them when educated. Not only let teachers be better educated, but let a knowledge of our State and Federal Constitution, together with a knowledge of political economy, natural philosophy, and some of the higher branches of mathematics, be required of those to whom the management of our schools is intrusted, etc.

These words have not yet had their due effect, though Dr. Phillips ere long had opportunity to reiterate them from a better vantage ground.

In the year 1851 the Somerset County Teachers' Association, stimulated by Dr. Hoagland's energy, resolved to hold a teachers' institute at the county seat during the first complete week in November. As a member of the committee of the association, much of the work fell to me. The advice of Henry Barnard was freely given, and was most helpful. His letters and those of other helpers are before me as I write. Horace Mann was unable to attend, but his sister-in-law, Miss Elizabeth Palmer Peabody, came to show us how to teach history.²

¹ His name was Myron H. Doolittle.

² About this time I was in correspondence with Charles C. Rafn, secretary of the Royal Society of Northern Antiquaries, at Copenhagen, respecting the ante-Columbian history of America. As a result of this correspondence, he prepared (from his large *Antiquitates Americane*) a brief sketch of this history, had it printed in the form of a leaflet, and sent it to me for use in schools, or in the compilation of school books. It was sent also to the New Jersey Historical Society, and was printed in its Proceedings for the year 1853 (pp. 166-168); but the facts therein stated are not even yet generally taught in our schools.

The conductors of the institute were David N. Camp, principal of the State Normal School of Connecticut, and William B. Fowle, editor with Horace Mann for many years of the Massachusetts Common School Journal. The evening lectures were by Horace Greeley, Henry Barnard, Robert Davidson, D. D., David N. Camp, and J. N. McElligott. State Superintendent King and Governor George F. Fort came and spoke words of encouragement. There were more than seventy teachers in attendance, all of whom were hospitably entertained during the week by the citizens of Somerville. Great enthusiasm was manifested, and great good accomplished. All present felt the uplift, and seemed to recognize the dawn of a brighter day in educational affairs in New Jersey. The influence of this institute spread throughout the State and prepared the way for greater things to come.

In 1852 Dr. John H. Phillips was made State superintendent of public schools, and held the office for nine years, discharging its duties, at the meager salary of \$500 a year, with a devotion and conscientiousness unsurpassed by any of his successors.¹

October 20, 1853, at the call of State Superintendent Phillips, an educational convention was held in Temperance Hall, in the city of Trenton. The Hon. George F. Fort, the governor of the State, presided. Dr. C. C. Hoagland and Dr. Stephen N. Congar were vice-presidents. The committee on resolutions consisted of David Cole (then principal of the Trenton Academy), H. Goodwin, J. Sandford Smith, J. J. Baker, and O. A. Kibbe. The resolutions, written by Principal Cole, were discussed and amended and adopted, and published throughout the State.

The secretary of the convention was Isaiah Peckham, superintendent of the industrial schools in Newark, and editor of the *Literary Standard*, a weekly paper, which the convention recognized as the educational organ of New Jersey.²

¹ John H. Phillips was born in Hopewell Township, in Mercer County, and spent in it twenty-three years of the most laborious country practice as a physician. He received his medical education at the University of Pennsylvania, and was graduated in 1838. He immediately commenced practice at Taylorsville, Pa., but subsequently removed to Pennington, N. J., where he spent the major part of his manhood. At the breaking out of the civil war he was appointed surgeon of volunteers and assigned to the Army of the Cumberland. At the close of the war he was brevetted lieutenant-colonel of volunteers. He died at Beverly, March 1, 1878, aged 64 years. He never lost his interest in popular education, and at the time of his death was a trustee of the school at Beverly built and endowed by Mr. Paul Farnum to serve as preparatory and auxiliary to the normal school at Trenton. (Letter from his daughter, Mrs. Emily V. Street.)

² Isaiah Peckham was born November 9, 1823, near Binghamton, N. Y., of New England parentage. On his seventeenth birthday he assumed the charge of a large district school, in which he was successful, and after teaching four terms in his native State removed to New Jersey, and taught one year in Irvington. Afterwards he was appointed principal of the Lock Street Public Grammar School of Newark, and held the position for about five years, when he resigned to accept the superintendency of the "Newark industrial schools," which he organized. He was

The resolutions adopted give a fair idea of the status of educational affairs in New Jersey at that time. They are as follows:

Resolved, 1. That it is the duty of the State to make liberal provision for general education; its laws on that subject should be so amended as to make education not only general, but also free.

2. That in order to promote that object it is essential to secure the cooperation of the people, the teachers, and friends of education throughout the State; and we therefore recommend the organization of associations of teachers and friends of education in every town and county of the State.

3. That we believe that the time and efforts of the State superintendent should be devoted exclusively to the cause of education, and that he should receive a compensation of not less than \$1,500.

4. That we regard the subject of providing competent teachers as a most important consideration affecting the prosperity, efficiency, and success of our common school system, and believe that all efforts to improve their character and increase their usefulness can be attended with only partial success while that defect remains.

5. That teachers' institutes are justly regarded as a powerful instrumentality in the accomplishment of this object, and should receive that aid and encouragement which their importance in the economy of our system demands, and that \$100 should be annually appropriated to each county for their support, under such regulations as the legislature may adopt.

6. That we recommend an annual appropriation of \$15 to each school district in the State for the purchase of district libraries, on condition that the district will raise an equal amount for the same purpose.

7. That an educational journal is much needed in New Jersey to spread information among the people, and to promote in various ways the cause of common school education.

A committee, consisting of David Cole, David Naar, Christopher Columbus Hoagland, J. Sanford Smith, and Nathan Hedges, was appointed to present these resolutions to the next meeting of the State legislature. Judge Naar suggested the propriety of presenting to the people of the State an address on the subject of education, and volunteered to print a thousand copies of such an address gratuitously. C. C. Hoagland, John B. Thompson, and William H. Van Nortwick were appointed to prepare such an address.

The address was written by Dr. Hoagland, and is the most direct, plain, and practical of the many addresses of this kind. Advocating free schools and defining the term, it showed also the need of a salary sufficient to enable the State superintendent to devote all his

also editor of the New Jersey department of the New York Teacher. When the Newark Public High School was established he was unanimously elected as the first principal, and entered upon the duties of the position in January, 1855. In the April following, a Saturday Normal School was established in Newark, of which also he became principal. He was very active (with others above named) in securing a normal school for the State, and teachers' institutes for the several counties. After the latter were inaugurated, his summer vacations were largely occupied in institute work. In July, 1866, he resigned the principalship of the Newark High School and Saturday Normal School, and entered upon the insurance business, in which he is still engaged. The honorary degree of master of arts was bestowed upon him by Lewisburg University in 1856.

time to the duties of his office. It explained the importance of more accurate statistics; advocated teachers' institutes and a journal of education; discussed the removal of the legal restrictions upon the raising of money for educational purposes, and concluded with an appeal to the people to "infuse more and more vigor into the whole movement and carry it forward to results that will surprise and cheer every friend of his country." The address was printed and widely circulated.

February 9, 1854, according to directions, the committee appointed for the purpose secured the assembly room in the statehouse at Trenton for a public meeting at which to present to the legislators the resolutions of the convention, both houses of the legislature adjourning to attend the meeting. Governor Rodman M. Price was chosen president and David Naar secretary. The object of the meeting was stated by the chairman of the committee, and the first address was made by J. Sandford Smith, of Essex. He stated as the text of his argument—

That the improvement and perfection of the public school system is the great want of the State of New Jersey; upon which theme he made a very eloquent and interesting address.

John B. Thompson, of Hunterdon, next spoke in reference to the propriety and necessity of teachers' institutes with great effect.

David Cole, of Trenton, made an interesting and enthusiastic address in favor of the general cause of education, in relation to a change in the law with respect to the examiners and licensers of teachers, and in allusion to the necessity of sufficient compensation to the State superintendent, whose varied necessary qualifications were forcibly described.¹

The effect of this meeting with the members of the legislature was excellent, and a few days later the law establishing teachers' institutes was passed.

The teachers present at the October convention in that year had issued a call for a meeting to organize a State Teachers' Association. December 28, 1853, in response to this call, a body of enthusiastic teachers assembled in the then recently erected public school building on Bayard street, in New Brunswick. Nathan Hedges, of Newark, was made president of the meeting; Robert L. Cooke, of Bloomfield, vice-president, and John T. Clark, principal of the New Brunswick school, secretary. The New Jersey State Teachers' Association was then formally organized by the adoption of a constitution. The preamble stated that—

The teachers of the State of New Jersey, regarding themselves as responsible agents for conducting the educational system, and feeling in some degree the weight of responsibility resting upon them, and persuaded that union of feeling and concert of action would greatly assist them in bearing the responsibility, do hereby agree to form themselves into an association to be governed by the following constitution.

¹Trenton True American, of February 10, 1854.

From that day to this the association has held annual meetings, and no other State educational convention has been called. The subjects discussed at this meeting were important, and the discussions animated. All felt that an important step had been taken in the educational affairs of New Jersey. Among the resolutions adopted was one declaring "that the office of State superintendent of public schools in this State should be filled only by a practical teacher."

It was also resolved at this meeting that a premium of \$20 should be offered for the best essay "on the necessity and means of advancing the interests of common school education in New Jersey." Dr. Phillips, State superintendent of public schools, immediately laid upon the table in gold the amount of money thus designated as a premium. Robert L. Cooke, David Cole, and C. C. Hoagland were appointed a committee of award. Robert L. Cooke was chosen as the first president of the New Jersey State Teachers' Association.¹

January 18 and 19, 1855, the second annual meeting of the New Jersey State Teachers' Association was held in Trenton, when an admirable address was delivered by the retiring president, and it was decided that the association should be represented throughout the State by an agent whose duty it should be to secure as far as possible the establishment of teachers' institutes, and in every proper practicable way labor for the establishment of a normal school, and the furtherance of popular education generally. Dr. Christopher Columbus Hoagland was unanimously elected State agent.

At this meeting the committee of award reported that they had selected, as worthy of the premium offered a year before, the essay by Mr. John T. Clark. The essay was read before the association, approved, and ordered to be printed by a committee consisting of C. C. Hoagland and John B. Thompson. The committee collected the money necessary for the purpose, had the essay printed, and distributed throughout the State. Undoubtedly it did great good.

Among the men chiefly instrumental in the educational revival between 1850 and 1860, which resulted in the establishment of the normal school, and ultimately in the present system of free public schools,

¹ Robert Latimer Cooke was born at Williston, Vt., June 27, 1809. At 14 years of age he entered Middlebury College. After graduating he studied law, but afterwards abandoned his profession for that of a teacher, in which he was eminently successful, first at Princeton, and afterwards in Virginia. In 1837 he joined his mother, Mrs. Harriet B. Cooke, in her famous school at Bloomfield. (See p. 147.)

A gentleman of esthetic tastes, of culture and refinement, he went from place to place to plead for greater advantages of education for the young; and his quiet altruism was very effective. He was secretary of the General Educational Society, of which Professor Henry, Bishop Alonzo Potter, and others were members. When the Bloomfield school was discontinued, Mr. Cooke became a topographical engineer. He was connected with the department of public parks of the city of New York when he was drowned, at the upsetting of a pleasure boat by a tidal wave off Fire Island, August 11, 1877. (Letter from his daughter, Mrs. Louise C. Redfield.)

the name that must always be mentioned first is that of Christopher Columbus Hoagland.¹ Not always prudent in his methods, he was the most zealous and persistent of the educational reformers of the day. He was acquainted with the working of the normal school at Albany from personal inspection; he understood and appreciated the methods of the lamented David P. Page, the excellent principal of that school; he had familiarized himself more or less also with similar institutions in the New England States, and he devoted his energies to the endeavor to secure equal educational advantages for the people of New Jersey. To this end he held frequent conferences with the Hon. Richard S. Field, and, the time seeming ripe, a forward movement was begun.

Richard S. Field had long been devoted to popular education. It was probably he who, as one of the trustees of the school fund, wrote the admirable report of that board so early as the year 1839. It was he who, by reading in convocation the extract from Bishop Doane's address in behalf of public schools, put a quietus to the movement to commit the Protestant Episcopal Church in New Jersey to the support of parochial in opposition to public schools.

He was deeply versed in political history and economy. He was fully imbued with the spirit of free government, and, with the broad comprehension that was characteristic of his mind, he knew that the true safety of the State, the only guarantee for the success of popular government, was the education of the people. He had a high regard for our constitution and a deep interest in the course of legislation, but he felt that the wisest constitutional safeguards and the best laws must be powerless and transitory if the people were left in ignorance. And he knew and urged, long before it was made a part of our State system, that in order to educate the people we must teach the teachers, and hence his faithful devotion to the interests of the State normal school.²

He was the president of its board of trustees from its organization, April 24, 1855, to his death, May 25, 1867. During that period every one of the annual reports was written by him.

David Cole had been a teacher from his graduation from Rutgers College in 1842. No man was ever more enthusiastic than he in his

¹ Christopher Columbus Hoagland was born near Griggstown, in Somerset County, May 17, 1810; graduated at Rutgers College in 1828, and at the medical department of Yale College in 1832. He first located at Catskill, N. Y. In 1836 he removed to Readington, and occupied the farm and former residence of Dr. Jacob Jennings, but did not succeed well, either as a farmer or physician. In 1840 he removed to Harlingen, and afterward to the town of Henry, in Illinois, and engaged in the milling business, which he soon left in care of his sons, and became State agent for the American Bible Society in southern Iowa, which position he occupied until the time of his death, which occurred suddenly on his field of labor, March 19, 1869. He was a warm-hearted Christian, and had he been properly educated for his duties would have made a better preacher than physician. (Medical History of Hunterdon County, by John Blane, M. D., p. 90.) On his removal from New Jersey the teachers of the State presented him a watch with suitable inscription as evidence of their appreciation of his untiring energy in their behalf.

² Memoir of Richard S. Field, by Anthony Q. Kearsbey, in the proceedings of the N. J. Historical Society for 1871, pp. 122, 123.

profession, and he threw himself into the new movement with characteristic zeal. He took special interest in the project to establish a normal school, and, being on the ground, had great opportunities (which he used wisely and efficiently) with members of the legislature.

In 1855 he became a member of the first board of trustees, where his experience as a teacher was of the greatest benefit to his associates. His address at the commencement of the Farnum Preparatory School in Beverly upon the "Aims of the Normal School of New Jersey," was an admirable statement of what a normal school ought to be.¹ When it was proposed to establish a so-called "model school" for secondary education, he clearly foresaw that it would weaken and ultimately destroy the Trenton Academy which he had built up; but he did not flinch. Of all those concerned in the establishment of the State schools no one sacrificed more upon the success of the movement than David Cole. September 1, 1857, he resigned the principalship of the academy and accepted a subordinate position as classical teacher in the model school. Here he worked as enthusiastically as ever until his health gave way, when his place was supplied temporarily by his friend and former associate, John B. Thompson. Recovering his health, he resumed his position as professor of the Latin and Greek languages; but only for a time. When there was developed in the management of the institutions an element offensive to right-minded people, he withdrew his confidence from it (and was followed in this respect by the State superintendent, and ultimately by the State agent also), until the evil was remedied. He had always been a student since his graduation from college, and it was not difficult for him, while doing his full duty as a teacher, to prepare himself for the ministry of the gospel. He was licensed as a preacher while still a teacher in the model school.²

David Naar is another name which the people of New Jersey should have in everlasting remembrance. Proprietor of the True American and the acknowledged leader of the most powerful political party of the State, he used all the weight of both his political and personal influence to forward the educational movements of the day. Naturally a ready and popular speaker, he possessed a remarkable talent for foreseeing the ultimate as well as the immediate effect of public

¹ Printed in Barnard's Journal of Education.

² David Cole was born at Spring Valley, N. Y., September 22, 1822. He received his preparatory training from notably thorough teachers, and was graduated from Rutgers College in July, 1842. Entering at once upon teaching as a profession, he taught privately till September 1, 1851, when he became principal of the Trenton Academy (see p. 127). On the 23d of November, 1858, he was ordained and installed pastor of the Reformed Dutch Church of East Millstone, N. J. In March, 1863, he became professor of Greek in Rutgers College. On the 10th of January, 1866, he was installed pastor of the Reformed Dutch (now the First Reformed) Church of Yonkers, N. Y., which position he resigned August 31, 1897. He still dwells serenely among the people to whom he so long ministered.

measures. Hence he threw himself with all his energy into the effort to provide for the future of the Republic by the education of the people. He was for many years an active member of the school board of the city of Trenton, where his counsels were as wise as they were in the conclaves of his political party.

Rising high above all selfish considerations, it was owing more to his influence than to that of any other one man that educational affairs in New Jersey were kept entirely aloof from the corrupting influences of party politics, and that the board of trustees of the Normal School and the State Board of Education were thoroughly nonpartisan so long as he lived.¹

Joseph Thompson was also a man of wide influence, especially in the counties of Hunterdon and Somerset. He was for many years a teacher, and always gladly did all he could to further the educational movements of the day.²

Once he accepted the office of superintendent of schools in the township of Readington, in the county of Hunterdon, and discharged its duties with characteristic energy. On the 22d day of August, 1855, he gathered the inhabitants of the twelve school districts under his supervision, with music and banners, to a mass meeting in the woods near the center of the township. Addresses were made by Dr. Hoagland, State Superintendent Phillips, Judge Naar, Governor Price, Attorney-General Richard P. Thompson, Principal William F. Phelps, Peter I.

¹ David Naar was born on the island of St. Thomas, November 10, 1800, and died in Trenton, February 5, 1880.

² Joseph Thompson was born September 30, 1808, in his father's house at "The Brookye" (to which he gave its present name of Pleasant Run), and here he lived until he bought the farm which had belonged to his wife's grandfather, the revolutionary patriot, Abraham Post. He wrought at the loom when a young man, and purchased, with the proceeds of his toil, books which were diligently studied. He taught district schools in various places, as at Centerville, White House, Readington, North Branch, etc. He married at 21; farmed during the summer; taught school in the winter; surveyed in all seasons, and in 1837 removed to the homestead on the border of Hunterdon and Somerset counties, where for fifty-six years he lived a useful and honorable life.

Judge Thompson had both physical and mental vigor, unusual in one of his ordinary school attainments. He thought for himself, but acted mainly for others. When 28 years of age he became associated with his father as judge of the Hunterdon court, and held that position for fifteen years, when, the house he then occupied being on the Somerset county side of the line, he again held in Somerset the same position for thirteen years, and no decision of his during these twenty-eight years was ever finally reversed by a superior court. He wrote wills and all kinds of legal papers, was master in chancery, and settled many estates without any question being made of his personal integrity and business ability. He organized the Farmers' Mutual Fire Insurance Association, and later the Readington Life Insurance Company, and was connected with both almost to the time of his death. He organized the first Sunday school in his region, at Pleasant Run, in 1825, and never gave up Sunday school work until entirely unable to attend service. As an elder in the church, and leader in prayer meetings, and attendant at all society meetings having for their object the promotion of the gospel, he was so well known that it is scarcely necessary to do more here than refer to the fact. He died October 23, 1893. (Obituary notice by A. V. D. Honeyman.)

Clark, John B. Thompson, and others. The attorney-general expressed the surprise they had felt in driving across the country to find the houses closed and the farms deserted, as well as the delight they experienced when they found 7,000 people thus gathered from their farms to hear addresses upon popular education. They regarded it as a sign that the people would ever be "ready to strengthen the hands and encourage the hearts of those who are laboring for the educational advancement of New Jersey." After these public addresses the schools separated, each to its own table in the woods, where after the dinner "postprandial" speeches followed.¹

Rodman M. Price was elected governor of New Jersey in 1851, and served three years in this office. He had been a member of Congress from New Jersey, and before that had exercised judicial functions as the first alcalde in California when it came under the control of the United States. Of cultured manners and graceful carriage, his wide experience had given him wisdom, and he had the courage of his convictions. A pronounced partisan, he refused to heed the warnings of some of his associates against the dangers of unpopularity to be incurred by advocating the educational projects of the day, and did all he could in public and in private to promote them. His position was such that it is no disparagement to other workers to designate him as the "founder of the New Jersey Normal School," since "through his instrumentality mainly the Normal School of the State was established."²

At that time the political party to which he belonged was strongly attached to the doctrine of State rights. But this did not hinder him (in an address at Morristown, which I had invited him to deliver) from advocating most strongly a system of schools to be established throughout the Union by the General Government.³

William F. Phelps was the first principal of the New Jersey State Normal School. He was a graduate of Union College; had been connected with the normal school at Albany; and chiefly through the influence, first of C. C. Hoagland, R. S. Field, and David Cole, he was called in 1855 to lay foundations in New Jersey. No man could have been better fitted for the task. He did his work, and he did it well. He knew what he wanted, and provided for it.

At that time there was great prejudice in New Jersey against the coeducation of the sexes. Accordingly, plans for the buildings were drawn and executed in such way that separate halls were provided for men and for women, so that they never met in the building save in the recitation or assembly rooms under the eye of a teacher. This restriction has long since been removed, and the present occupants of the building wonder why such strange alterations have been necessary.

¹The True American, of August 25, 1855.

²The People's Cyclopedia, and Appleton's Cyclopedia of Biography.

³Governor Price was born November 5, 1816, and died June 4, 1894, at his home, Hazelhurst-on-Ramapo, near Oakland, whither he had retired from public life at the close of his career of service to the State.

The people of several localities in New Jersey desired the normal school and offered inducements for its location in the midst of them. Notable among these was the proposition from Beverly, where Mr. Paul Farnum proposed to give the State the building which now bears his name with an endowment of \$20,000. This proffer was accepted for a school auxiliary to the normal school at Trenton, and this Farnum school also was put under the charge of Professor Phelps.

Though somewhat aggressive, he commended the normal school to the public, most of all by the good work done there, work of a strictly professional character. Under his care the institution did not devote itself merely or chiefly to academic instruction, but to instruction in methods of teaching, and its influence soon began to be felt throughout the State. The normal school at Albany had attached to it a "model school" so-called, consisting of children gathered in from the streets, who were taught by the pupil-teachers in the normal school under direction of their instructors. Principal Phelps wished to secure and retain for the normal school the personal interest of the best people in Trenton. To this end he made the "model school" a pay school, really an academy of high grade, preparatory both to the normal school and to the colleges of the State, and the result has justified the plan. Perhaps he had other aims also.¹

From that day to this there has been everywhere, but especially in New Jersey, a steadily increasing demand for the trained teacher. Every one of the 173 graduates from the normal school of New Jersey in 1898 is engaged in teaching. The average salary received by the class is \$41.60 per month, an increase of \$2.09 over that received by the class of the preceding year. The number of pupils enrolled in 1898 was 734.

So important has become the demand for trained teachers that the establishment of a second normal school (so long under consideration) in another part of the State must become a reality at an early date.²

Frederick W. Ricord was not among the first, but he was among the best, engaged in the general educational movement at this time. Called to the office of State superintendent, his culture and taste enabled him to infuse into the educational system of the State an element which commanded the respect of many who had stood aloof from it before. His lectures gratified the taste of literary men; and the quiet steadiness with which he refused, under the strongest pressure, to appoint to the charge of teachers' institutes those whom he

¹In 1864 Mr. Phelps became principal of the Minnesota Normal School, and in 1876 of the Wisconsin Normal School at Whitewater. In 1879 he returned to Winona, Minn., where he was superintendent of the public schools until 1885. He has been the editor and author of various educational works, and president of the most important national and international educational associations of the day.

²Report of State Superintendent for 1896, p. 34.

judged unfit for the position, won for him the ever-increasing esteem of those acquainted with the facts in the case.¹

The most efficient of all the agencies used at first in popularizing the normal school, as well as of exciting and developing and perpetuating the interest in education generally, was the teachers' institute.

The teachers' institute was in fact a temporary normal school, going from place to place in every county every year, and including also a course of five lectures on educational topics by well-known educators. Among those whose voices were thus heard throughout the State were almost all those who have been herein previously named in connection with this movement. Mention should be made here also of Sumner C. Webb and Henry B. Pierce, teachers in the normal school; Dana P. Colburn and S. A. Potter, of Rhode Island; and N. A. Calkins, J. S. Denman, James B. Thomson, and Charles W. Sanders, of New York.

There were many others also who had a part in this work, but none who did so much in it as these, save only Abraham Thompson, then of Michigan, who went everywhere with the State agent, teaching in the institute during the day and lecturing at night, always untiring and always acceptable both to the teachers and the populace. Frequently two institutes were held at the same time in different counties, and the

¹The same firmness of purpose characterized the discharge of his duties afterwards as mayor of Newark. No clamor of the populace, nor urgency of great men, could induce him to authorize the contracting of obligations which he deemed unwise; and for this persistent refusal (it was stated at his funeral) all Newark thanks him to-day.

Frederick William Ricord was born at Gnadalupe, in the West Indies, October 7, 1819, and studied at Hobart and Rutgers colleges. In 1845 he opened a private school in Newark, which he continued for twelve years. In 1852 he was made a member of the Newark board of education, in which he continued for seventeen years, being for the last two years president of the board. From 1860 to 1863 he was State superintendent of public schools; from 1865 to 1867, mayor of Newark; from 1875 to 1879, judge of the Essex court of common pleas; from 1881 to the end of his life, librarian of the New Jersey Historical Society; and from 1884 also, United States meteorologist at Newark. He received the degree of A. M. from Rutgers College in 1845, and from Princeton in 1861.

His contributions to the press and to magazines on historical and other topics were voluminous; besides which he published: *History of Rome* (1852); *The Youth's Grammar* (1853); *Life of Madame de Longueville, from the French of Victor Cousin* (1854); *The Henriade, from the French of Voltaire* (1859); *English Songs from Foreign Tongues* (1879); *The Self-Tormentor, from the Latin of Terentius, with More English Songs* (1885)—the last two volumes containing translations from fourteen languages and dialects. He also compiled most of the sketches of professional men in the *History of Essex and Hudson Counties* (1884); edited Vols. IX, X, and XIII to XVIII, of the *New Jersey Archives*; also *General Index to the New Jersey Archives series* (1888). He also prepared many articles for encyclopedias. His last published works were *Biographical Encyclopedia of Successful Men of New Jersey*, and *History of Union County*. Judge Ricord died August 12, 1897. See *Appleton's Cyclopaedia of American Biography*, Vol. V, p. 247; and *Honeyman's Encyclopedia of New Jersey* (soon to be issued).

one in his charge was conducted as acceptably as that in charge of the State agent.¹

Dr. C. C. Hoagland, who was the first State agent of the New Jersey Teachers' Association, organized teachers' institutes in half of the counties of the State and then removed to Illinois.

He was succeeded by John B. Thompson, who, after his election by the State Teachers Association, was commissioned as follows:

STATE OF NEW JERSEY,
OFFICE OF THE STATE SUPERINTENDENT OF PUBLIC SCHOOLS,
Pennington, May 17, 1856.

To all to whom these presents may come, greeting:

It affords me pleasure to introduce to your favorable notice John B. Thompson, agent of the New Jersey State Teachers' Association, inviting the friends of education throughout the State to cooperate with him in his efforts among the teachers to promote the cause of education.

JOHN H. PHILLIPS,
State Superintendent.

Under this commission the state agent served three years, using constantly a circular letter, as follows:

You are invited to attend the teachers' institute to be held at ———, in the county of ———, during the week commencing ———, ———, of the present year.

A teachers' institute is an assemblage of teachers for improvement in the studies they are to teach and in the principles by which they are to govern. Its chief design is to teach teachers how to teach. This is done by precept and by example. Under accomplished instructors teachers are formed into classes, drilled in the studies they are expected to teach, and taught the best methods of imparting knowledge.

Whenever and wherever teachers meet and interchange views respecting their business, compare methods, suggest illustrations, discuss plans, relate incidents, and talk over the thousand and one petty but important details of their duties, the effect must be good. But when we add to all this that a teachers' institute is, besides, a model school in which the rules of punctuality, order, diligence, attention, and promptness are applied to teachers themselves—in which all the points connected with the government, discipline, and classification of schools are examined; in which the rules and principles laid down in the text-books are fully explained and the best methods of impressing these upon the minds of children are pointed out, and from which teachers return to their schools with an increased fund of knowledge, with errors corrected, aims elevated, and understandings enlightened—the importance of such institutes can hardly be overestimated. Nothing can be further from the fact than the idea entertained by some that the teachers' institute is the place for the exposition of faults, and yet it is to be feared that this idea has kept away from such meetings many who most needed the advantages to be obtained only there.

The duty of preparing for whatever we undertake; the rapidly advancing standard of education; the increased vigilance of trustees in seeking out teachers of high talents and attainments; the readiness of districts to pay higher salaries to good

¹ Abraham Thompson had been a teacher of public schools before going to college. After that he taught at Holland in Michigan, and was three years the rector of Rutgers College grammar school in New Brunswick. He was also a minister of the gospel. He was born December 30, 1833, and died September 18, 1886. One of his sons is a teacher in Brooklyn and another in the University of Chicago.

teachers; the obligation to the government which provides such opportunities for improvement—all these considerations call upon every teacher to avail himself of this opportunity for improving himself and others.

The momentous interests, public and private, which depend upon the advancement of popular education among us appeal to every patriot, philanthropist, and Christian to lend all his influence to a measure which has proved so eminently successful in improving the character of our schools and awakening the interest of parents.

Every teacher and school officer in the county should attend this institute. It is provided for all. The citizens of the vicinity usually entertain the members of the institute and consider themselves sufficiently remunerated therefor by the good they derive from the exercises of the week.

The evenings will be devoted to popular lectures on subjects connected with education. For particulars you are referred to the notices in your county papers.

The expenses of teachers will be so small and the advantages so great that it is earnestly hoped that you will do yourself and your profession the justice to attend.

Hoping to meet you at the time and place appointed, I remain,

Yours, in our common cause,

JOHN B. THOMPSON,

State Agent of the New Jersey Teachers' Association.

In the report of his work the State agent said:

Taught by the experience as well as by the counsels of his illustrious predecessor, the present incumbent was successful, during the first year of his office, in establishing institutes in every county in the State. Similar results, with two exceptions, have crowned his labors during the past year.

Since he entered upon the duties of his office he has communicated with teachers and people by means of 2,500 printed circulars, 900 letters, 100 public lectures (exclusive of the daily services of teachers' institutes), given professional instruction to about 1,300 teachers, traveled more than 10,000 miles, in all sorts of conveyances, over all sorts of roads, in all sorts of weather, meeting with all sorts of receptions; but with an earnest heart and hopeful confidence in his cause, never despairing, never doubting its ultimate success, he has gone steadily forward as best he could, and trusts that he has not labored entirely in vain.

The character of the institutes has been slightly modified from that of those in neighboring States. Conscious that no great success can or ought to be attained in a country like ours unless the people approve and aid the undertaking, the endeavor has been made to give the institutes more of a popular character. More time has been given for discussions, and more general exercises have been introduced, in which all present might participate. The public lectures have been of a more familiar and hortatory character. In short, everything has been done which, without interfering with the primitive design of a teachers' institute, seemed likely to impress upon the minds of the people the momentous interests, public and private, which cluster around the cause we advocate. While this is so, care has been taken that the daily exercises should be strictly professional, and that they should not degenerate into mere academic instruction, though, sooth to say, this last is greatly needed, too.

The evenings were devoted to lectures and discussions in which all present were invited to participate. The daily exercises usually continued six hours, three-fourths of each hour being devoted to instruction and the remaining fourth to recreation or vocal music, or both.¹

When the State agent declined a reelection, no successor was named. It was thought that sufficient interest had been awakened and that the

¹ Printed in the report of the State superintendent of public schools for 1857, pp. 35-56.

work would now go on successfully without such an agency. But experience has shown that this was a mistake. For reasons not stated, the duration of the teachers' institute (still so called) has been reduced from five days to three, or two, or even one. The present State superintendent, the Hon. C. J. Baxter, advocates a return to the former plan. In his report for 1896 he says:

No institute should be held for a shorter period than five days, and the instruction so allotted as to keep all our educational forces in line. A five days' institute will accomplish more for our schools than any ever yet held. While we are looking forward to the most important improvements in our public school system, such as the employment of State agents, we must not forget that it also behooves us to make the most of present conditions and opportunities, and that by so doing we employ the most effectual means of hastening the desired reform.

V. PUBLIC LIBRARIES.

"But they don't read," said a Tübingen professor when I expressed my admiration of the fact that all German peasants can read and write and keep accounts. And investigation showed that he was right. They do not read. Compulsory education may teach how to read, but so long as it confines attention to dull school books it can not impart a taste for reading, and without a taste for reading those who have escaped from the authority of a schoolmaster will not read. The taste for reading can be acquired only when there are opportunities for its cultivation, and these opportunities must be furnished to the young or they will not be furnished to many. A taste for good literature can, and therefore must, be acquired by children in their school days.

When this truth is recognized in the common schools and literature is given its proper place, not only for the development of the mind but as the most easily opened door to history, art, science, general intelligence, we shall see the taste of the reading public in the United States undergo a mighty change. The school can easily be made to inculcate a taste for good literature; it can be a powerful influence in teaching the American people what to read.¹

There were books in the colonies in the seventeenth century, but mostly religious books.

Benjamin Franklin tells us that his father's little library was principally made up of books of practical and polemic theology, the greatest part of which the boy read before he was 12 years of age. Afterwards he expressed his regret that, at a time when he had so great a thirst for knowledge, more eligible books had not fallen into his hands. While working at the printer's trade he borrowed books from book-sellers' apprentices, often reading them at night and returning them early in the morning, lest they should be missed. He succeeded, however, in securing some books of his own, and had these, as well as those of his friend, John Collins, with him on his second journey to Philadelphia. This was in 1724, when William Burnet (after whom Burnet street in New Brunswick is named) was governor of New York

¹ Charles Dudley Warner

and New Jersey. Franklin informs us, in his Autobiography, that Governor Burnet, "hearing the captain say that a young man who was a passenger in his ship had a great number of books, begged him to bring me to his house." He adds:

The governor treated me with great civility, showed me his library, which was a very considerable one, and we talked for some time upon books and authors.

The next year Franklin was in London and paid a bookseller there for the privilege of reading his books. He says: "Circulating libraries were not then in use." Returning to Philadelphia, he formed his Junto Club, consisting of ten persons beside himself, all of whom brought their books together for the benefit of all. But the result was not satisfactory, and at the end of the year each took his books home again. In 1731, however, Franklin induced fifty persons to contribute 50 shillings each, and to promise 10 shillings annually, for a library. The reading room and the books were free to any "civil person," and if he deposited the value of a volume and added a small sum for its use he could take it home.

One of Franklin's associates in founding this first free and circulating library in the world was Dr. Thomas Cadwalader, and he continued to serve as one of its directors at intervals for nearly fifty years. During seven of these years, however, his home was at Trenton, and when the borough of that name was incorporated was made chief burgess or mayor. Before returning to Philadelphia, in 1750, he gave £500 for the establishment of a public library in Trenton. His name should be held in everlasting remembrance as the father of public libraries in New Jersey. His brother-in-law, William Morris, took a deep interest in this library, and wrote to Governor Belcher in its behalf.

March 20, 1752, the governor replied from Elizabethtown:

I have not yet read over what you inclosed for the governor to do for the better establishment of our Trenton library, but you may depend I shall always be willing to do everything proper on my part for promoting and strengthening every scheme which may have a tendency to propagate religion and learning, which will be of so great advantage to the present and future generations.¹

This library is mentioned by Samuel Smith in the first history of New Jersey, written in 1765. It continued to flourish during the colonial period, and similar libraries became numerous, so that Franklin could say that they had "improved the general conversation of Americans, made the common tradesmen and farmers as intelligent as most gentlemen from other countries, and perhaps contributed in some degree to the stand so generally taken throughout the colonies in defense of their privileges."

¹ In 1754 William Alexander (better known as Lord Stirling); William Livingston (afterwards governor of New Jersey); his relatives, Philip Livingston and Robert R. Livingston, with John Morin Scott and William Smith, the historian, "raised £600 to purchase books to lend to the people, which led to the establishment of the New York Society Library." (Duer's *Life of William Alexander, Earl of Stirling*, p. 7, note.)

In 1773 when John Ewing was in England, Dr. Johnson, in his characteristic style, affirmed that the Americans were as ignorant as they were rebellious, and said: "You never read; you have no books there." To which the eminent educator replied: "Pardon me; we have read the Rambler."

The fact is that at that time American booksellers sold freely the writings of Johnson, Burke, and Goldsmith. One Boston house numbered on its shelves 10,000 volumes, and several public and private libraries already existed. In December, 1776, the Trenton library was destroyed by the British, as was also the private library of the Rev. Dr. Spencer, of that city.¹

A remnant of the Trenton library, however, probably escaped destruction, for Rensselaer Williams is mentioned as the librarian in 1781. But it was not until the first Monday in May, 1797, that a serious attempt was made to reorganize the Trenton library and put it upon a secure basis. On that day a meeting of the proprietors was held, the laws and regulations were amended, and directors appointed.²

In 1798 the laws and regulations, rules, names of proprietors, and a catalogue were printed. The annual fee was \$1. The public were permitted to use the books on condition of depositing double their value as security for safe return and the payment of 1 shilling a week for folios and 6 pence for smaller books. The only folios were a History of Edward III of England and George Fox's Journal. The librarian was required to be in attendance on Wednesdays and Saturdays from 10 to 1 o'clock. There were sixty proprietors and the value of the shares was fixed by the directors. Of the 240 volumes 4 were quartos, 94 octavos, and 140 duodecimos.

The prosperity of the Trenton Library Company is shown by the catalogue printed in 1804. By this time the number of volumes had been increased to 700, and they were then classified, not according to size, but according to subject, in ten classes. It is interesting to note the proportion of volumes in these ten classes. There were in—

Agriculture.....	10
Biography	56
Divinity.....	37
Geography, chronology, and history.....	139
Novels, romances, and fables.....	105
Philosophy and natural history	28
Polite literature, morals, and manners.....	182
Law and politics	44
Travels, tours, campaigns, journals, and voyages	68
Miscellanies	22

¹ Hall's history of the Presbyterian Church in Trenton, and American Archives, fifth series, III, 1509, where (under date of December 31, 1776) it is stated that the enemy "have degraded themselves beyond the power of language to express by wantonly destroying the curious waterworks in New York, an elegant public library at Trenton, and the grand orrery made by the celebrated Rittenhouse, which was placed in the college at Princeton."

² I have been unable to discover any books in use before 1797.

The selections were generally good and the books well bound. Many of them are still in an excellent state of preservation.¹

In December, 1831, 50 books were drawn from this library; in December, 1832, 73; but in December, 1834, there were but 33; and after that the number gradually declined, the proprietors having mostly died or moved away.

In 1855 the books were transferred to the Trenton Library Association, which had been organized in 1852. This association flourished for a time, but ultimately its books and those of the Library Company with them passed into the custody of the Young Men's Christian Association, which had also a library.

In March, 1879, these three collections were delivered into the care of the Woman's Christian Temperance Union, which now has on its shelves about 6,000 volumes, issued to the public on the payment of a small fee.

It may be well to mention in this connection other libraries which have risen, flourished, and fallen in Trenton. The Christian Circulating Library was established in 1811, the Apprentices' Library in 1821, the Constitutional Library Association in 1853, and the Washington Library a little later. The State Library at the Statehouse is chiefly, but not exclusively, a law library.

The normal school library is designed for the members of that institution. The Cadwalader Library is the first perfectly free library in Trenton. The establishment of such a library was decided upon in October, 1897, in the old Cadwalader House. It already has about 500 volumes. It exists for the convenience of those in that vicinity, with the intent of resolving it into a station of the free public library, which it is hoped will be established under our excellent library laws at no distant day.

The Burlington Library was organized in 1757, and has had a continuous existence from that day to this. Just now it is in process of arrangement according to modern methods in order to increase its efficiency.

The Mount Holly Library was organized in 1765, and is still performing its excellent mission, as is also the Woodbury Library, instituted in 1794.

The Union Library Company of New Brunswick was organized in 1796, and its history is very like that of the Trenton Library Company. Its books are now a part of the Free Public Library, which is blessing that community.

The first legislative act of New Jersey in behalf of public education was that of November 27, 1794, "To incorporate societies for the promotion of learning." November 11, 1799, this act was extended to

¹They are in possession of the W. C. T. U., which, however, wishes to be relieved of them. The record of books issued from November 12, 1831, to April 25, 1855, is in my possession, as is also the record of transfers of stock from March 21, 1799, to June 4, 1835.

operate also "as an incorporating act for all library companies that are now or shall hereafter be formed in any of the counties of this State." Thus a century ago libraries were put upon the same footing as schools in New Jersey.

But the first State in the Union to recognize the importance of providing free reading matter, as well as free schools, for the education of the people of the State, was the State of New York. The suggestion was made by De Witt Clinton in the governor's message of 1826. It was repeated by Azariah C. Flagg and John A. Dix, superintendents of common schools, in 1830 and 1833, and by Governor William L. Marcy in 1838, in which year the legislature made the first appropriation for the purpose.

The wisest and best men in New Jersey heard, and believed, and endeavored to induce this State to act also. February 6, 1839, the trustees for the support of free schools, in their first report, suggested that there should be made "some provision for supplying every district school with a small library, together with a few globes, maps, and other similar aids in the acquisition of knowledge."

In their next report they said:

It is much to be desired that in every district a small sum should be set apart every year for the purchase of a library. The amount required for this purpose would not be large, and it is impossible to calculate the good that might result from it, particularly in the more sequestered districts. There are large sections of the State in which there are no public libraries, and many neighborhoods, doubtless, where, with the exception of the Bible, no books are to be found adapted to use and calculated to convey useful information in a pleasing form.

They add that—

there has lately been published in the State of New York, under the direction of the superintendent of common schools, a series of books of this description, designed to form a district library;

and that—

a second series of books of the same description is also in course of publication.

They append a list of 50 books, selected from these series, which "may be purchased for \$20, including a neat bookcase."

One of the members of the legislative council in 1840 and 1841 was Josiah M. Reeve, of Salem County. There can be little doubt but that it was he who wrote from the township of Upper Alloway Creek in 1828 the letter before quoted (p. 157), expressing the earnest hope "that our legislature will be induced to adopt some more efficient mode of instruction." Entertaining these views, he lent his influence and his vote to every measure calculated to further the intelligence and virtue of the people. Among these was the proposition to establish school district libraries. A letter on the subject, addressed to Richard S. Field by William P. Page, was printed and furnished to every member of the legislature. Mr. Reeve's copy of this letter, carefully indorsed by

his own hand, is before me as I write, and a brief notice of him will be found below.¹

Mr. Page's letter is dated "Brooklyn, Long Island, February 8, 1841." In it he writes:

These libraries are often called school or district school libraries, under the impression that they are intended to be placed in the common schools, to be used only by the children. But this is a mistake. They are not district school, but school district, libraries—that is, libraries for the equal benefit of all persons residing in the school districts; and it is this character of universality in their extension and use which gives to them such vast importance, and which, as I have already observed, may be considered as a new element in popular education.

They will not only form in our youth a love and habit of reading, but afford to all motives and means for self-instruction; and I am fully persuaded that this is the only way in which the great body of the American people can be so educated that they shall be in all respects worthy of their exalted privileges and fitted for the intelligent discharge of their civil and social duties. They must, in a word, be their own educators.

He quotes the testimony of an intelligent farmer who writes of the library:

It has given our children an increase of knowledge; it has fixed in them a habit of reading all the books that they can get; they have read our library over and over, until they have got the whole subject-matter of it in their minds; it has kept our boys at home in the evening; it has kept them out of much vice; it has improved their morals; it has given them a large step toward manhood. Our library is a very money-saving thing; it saves clothes. One scuffling boy will wear out as many clothes as two reading boys. The aged and the middle-aged have received a benefit from this library. On the whole, it is one of the best things that has ever been put within our reach. I have conversed with my neighbors on this subject. I find that they agree with me in every particular.

He adduces also the following passage from the recent message of Governor William H. Seward:

Henceforth no citizen who shall have improved the advantages offered by our common schools and the district libraries will be without some scientific knowledge of the earth, its physical condition and phenomena, the animals that inhabit it, the vegetables that clothe it with verdure, and the minerals under its surface, the physiology and the intellectual powers of man, the laws of mechanics and their practical uses, those of chemistry and their applications to the arts, the principles of moral and political economy, the history of nations, and especially that of our own country, the progress and triumph of the democratic principle in the governments on this continent, and the prospects of its ascendancy throughout the world, the trials and faith, valor, and constancy of our ancestors, with all the inspiring examples of

¹ Josiah Miller Reeve was born March 13, 1791, and was educated at the red school-house in Mannington, at the Friends' School in Westtown, Pa., and at the boarding school of Enoch Lewis in New Garden, Pa. In 1821 he bought the Oakland mills, on Alloway's Creek, and founded the well-known firm of Reeve & Bros., shipbuilders. A flourishing village grew up around the shipyard, and in 1857 his eldest daughter established a school for the better education of the children of the laborers in the shipyard and vicinity. When the first Salem County teachers' institute outside the city of Salem was held in Alloway, in 1858, he received more than a dozen of its officers and members into his hospitable home; and in this home he died, March 14, 1865.

benevolence, virtue, and patriotism exhibited in the lives of the benefactors of mankind. Although many of our citizens may pass the district library, heedless of the treasures it contains, the unpretending volumes will find their way to the fireside, diffusing knowledge, increasing domestic happiness, and promoting public virtue.

These glowing anticipations were not realized, at least not directly—

First, because the unit (the district) was too small; second, the amount of money annually raised in each district was insufficient; third, the number of volumes in each was too small to secure anything like public interest in the care, preservation or circulation of the books.

Out of the failure of this system the States which enacted laws for the encouragement of the school district libraries learned from experience that additional legislation was necessary. Hence, many of the States subsequently passed statutes providing for township libraries; that is, the town was made the unit, and local taxation became the means of support, in whole or in part, for these libraries.¹

Nevertheless, the school district libraries have done, and, indeed, are still doing, a good work. They have been established in sixteen States, and have educated the people up to a desire for still better things. Nor was the effort entirely fruitless at that time in New Jersey. Here and there libraries were provided in schools by special effort.²

But the time was not yet ripe. The educational convention of 1853 had recommended "an annual appropriation of \$15 to each school district in the State for the purchase of district libraries, on condition that the district raise an equal amount for the same purpose." But nothing in this direction was accomplished until eighteen years later.

¹ Report of the Commissioner of Education for 1895-96, p. 524.

² October 15, 1850, George W. Vroom, town superintendent of Branchburg, in Somerset County, wrote in the record book of the Cedar Grove School: "This is the first district in the township to set the example of a library in their school. I, therefore, say there is more energy and perseverance shown by the trustees and employers of this district than of any other in the township."

The building up of the library of the Harlan district school (see p. 144) in 1868 is thus described by the teacher: "There was a bookcase built into each corner of the north end of the room. The school books differed entirely from those of the adjacent schools. The text-books in geography were very good, especially the illustrations and the narrative form of the primary book; but some of the scholars and their parents thought them too hard, and they were discarded in favor of an elementary work, with questions and answers to be memorized. These I was compelled to use in the class; but I bought the discarded books, put them into one of the cases, and often rewarded the pupils by allowing them to use them as reading books.

This nucleus of a library was from time to time increased by contributions from my own stores and from those of my friends as well as from the pupils and their parents. Often when discussing a topic in school a pupil would say, "We have a book at home which tells about that." In such cases he was requested to bring it to the school. The passage was read aloud, and the book then returned to the owner, or, with his consent, put upon the shelves for future use. I do not think there were ever more than twenty-five volumes in that library, but it was used daily by the scholars and their teacher.

When, under the law of 1871, the school-district library was introduced, some of Dickens's works were included in it, notwithstanding the objections to furnishing novels to school children or to the community. (Letter from Mrs. Pierre Henri Bousquet, of Pella, Iowa.)

Not until 1871 came the hour and the man to accomplish this desired result. In that year the Hon. Nathaniel Niles, of Madison, became a member of the house of assembly and, the next year, its presiding officer. The school district library law was drawn by him and was passed chiefly through his influence. With only a slight verbal change, it exists to-day as when first drawn, and is as follows:

The treasurer of the State, upon the order of the State superintendent of education, is hereby authorized and directed to pay over the sum of \$20 out of any money that may be in the public treasury, to every public school for which there shall have been raised by subscription or entertainment a like sum for the same purpose, to establish in such school a school library and to procure philosophical and chemical apparatus; and the further sum of \$10 annually upon a like order to the said public school on condition that there shall have been raised by subscription or entertainment a like sum for such year for the purposes aforesaid.¹

This law was calculated to conciliate and develop the good qualities of the people rather than to antagonize them. The imposition of a tax will sometimes be resisted even by those who would be willing to contribute voluntarily for the same purpose.

It is almost always possible to obtain \$10 or \$20 for a school library as a voluntary gift or through means of an entertainment by the school when it is known that the State stands ready to furnish an equal amount for this purpose.

The originator of this act gave much thought and time to the preparation of four lists of books suitable for libraries, with titles, names of publishers, and the low prices at which he had induced them to offer the books thus recommended. In preparing these lists he was greatly assisted by Miss Maria Nixon, a granddaughter of the late Governor Haines, who personally examined every book not already known to her. As a consequence of such efforts district school libraries now exist in more than two-thirds of the public schoolhouses in New Jersey, and their number is still increasing.

In 1855 an act was passed putting Webster's Unabridged Dictionary into every public school in the State. In 1856 Lippincott's Gazetteer of the World was furnished in like manner. And on the completion of the geological survey of the State, "properly prepared copies of the final reports and maps of the results of the said survey" were provided for every public school. The appropriation for this is not yet exhausted.

Afterwards Arnold Guyot's map of the United States was also furnished to all public schools applying for it. All these have proved very useful, and the probability now is that in the not distant future the money appropriated for school libraries will be expended entirely for books of reference. Every school needs a reference library, and this need is more and more felt. The money appropriated for this purpose can lawfully be used also for the purchase of chemical and philosophical apparatus.

¹ General Statutes, p. 3034, section 110.

In 1878 the State superintendent was authorized and directed "to place in every public school of this State applying for the same one simplest set of apparatus to teach the metric system of weights and measures." The appropriation for this purpose is exhausted, but another will probably be made whenever there is a general desire to become familiar with this newer and better system of weights and measures.

In 1890 an act was passed putting into all schools of the State a reprint of Smith's History of New Jersey, the first history of the State ever written, printed at Burlington in 1765.¹

In 1891 a law was enacted for the establishment in each county of a library of pedagogical books for the use of teachers in the public schools. This was modeled after the law for school libraries. Whenever in any county \$100 is voluntarily contributed for a teachers' library the State gives another hundred for the foundation, and \$50 annually thereafter for the increase of the library on condition of the voluntary contribution of \$50 for the same purpose. There are already such pedagogical libraries in existence in Bergen, Camden, Essex, Middlesex, Monmouth, Morris, Salem, Somerset, and Sussex counties, and the teachers and officers of the schools are now giving special attention to the fostering of this movement.

Superintendents find no difficulty in raising the requisite funds, and library committees are consulting the best literary taste and ability available in the selection of books. It is predicted by leading educators that this measure will do more toward elevating the teacher's vocation to the dignity of a profession than the combined enactments of many previous years.²

This library is sometimes divided and parts of it are located temporarily in different parts of the county. These sections might be called "loan libraries," or "traveling libraries."

In 1894 it was made the duty of each local board of education "to provide text-books and other necessary school supplies, and loan the same free to all the pupils." Under this law the plan of introducing literature into the reading classes, to take the place of reading books, has been tried with great success, and it will probably be adopted in many of the best schools. Where it has been tried "no one would dream of returning to the reading book."

In Trenton the books are supplied in sets of 50 in a case. Principals may draw any set on the list, and return it to the office at the end of three months, or before; if a class finishes a set of books in less than three months the set may be returned at once. Thus the class has the privilege of reading as many sets of books as its proficiency will permit.³

¹ A satisfactory history of New Jersey from the beginning until now is still a desideratum, though two citizens of Trenton have each collected a vast amount of material for such a history.

² Report of State Superintendent C. J. Baxter for the school year ending June 30, 1896.

³ B. C. Gregory, supervising principal, in the State superintendent's report for 1896.

Publishers are now vieing with each other in the effort to supply at low prices for use in the schools the shorter treatises of standard authors which are interesting to children and youth.

Comparison of this method of teaching with that of the early part of the century indicates a degree of progress almost incredible. And the progress is largely due to the facilities afforded by providing proper books for the purpose.

But all these excellent laws were insufficient to satisfy the ever-increasing desire for the universal diffusion of intelligence. They are all but stepping-stones to a higher level to which we are just now beginning to attain. And for this further step we are again indebted, as is usual in such cases, chiefly to one man, whose altruism was of an enduring nature. This time "the man with a mission" was William Prall.

A native of Paterson, a doctor of philosophy of the University of Heidelberg, a successful lawyer, he recognized the fact that intelligence and virtue are essential to the perpetuity of free institutions, and that public libraries are among the most efficient means to this end. At one time he "hired a hall" and lectured on the topic, with no immediate result, however. He accepted the office of assemblyman and made it the occasion of realizing his cherished desire. He drafted a bill which included a referendum clause, that required city authorities to submit the question of the establishment of a library under this act to the decision of the people at the first municipal election following the ensuing Fourth of July.

After the act was passed Dr. Prall took care that the question should be properly submitted to the voters in Paterson. He drafted the advertisement, saw that it was published in the newspapers, and affixed in five public places, as the law required.

A mass meeting of citizens was called, the subject discussed, and committees appointed to visit the municipal conventions of the two political parties, respectively, and request them to print upon their city ballots "For a free library." Of one of these committees Dr. Prall was the chairman. By such persistent work he succeeded in securing the establishment of a free public library, first of all in his own native city. He was confident that if Paterson adopted the act other cities would follow the example, and he knew that a very slight amendment to the law would remove its transitory feature and make it universally available. In accordance with this intent the law was afterwards amended and made permanent; and other laws have been enacted since, carrying out into further detail the ideas underlying the act of April 1, 1884.¹

¹ William Prall, the originator of free libraries in New Jersey, was born in Paterson April 6, 1853. He is a member of the Holland, the Huguenot, and St. Nicholas societies of New York, and also of the Society of Colonial Wars. He was educated in New England and in Germany; graduated from Columbia College Law School;

The law requires that a tax of one-third of a mill on every dollar' worth of taxable property shall be levied by the tax authorities of every city which by a majority vote declares in favor of a free public library. This provision has worked admirably. It has secured a sufficient amount of money for the purpose. This makes it unnecessary for the friends of the libraries to do lobby work or to make any bargains of any kind with the boards of aldermen and the tax authorities.

The design was to form a perfect and distinct corporation, to tie it to the city and to the public school system, and yet not to place it under municipal authority, and to keep the library out of the play of party politics. This plan has succeeded. The mayor of the city has the appointment of five trustees originally, and thereafter one trustee every year, the term being five years, and his appointments are without revision. He himself is *ex officio* trustee, and so is the superintendent of public instruction. The free public libraries of New Jersey are a part of the educational system of the State. They are not boards or commissions, but independent and distinct corporations, with full powers to do all things necessary to carry out the intention of the library as the supplement to the school.

April 2, 1890, the privilege of establishing free public libraries was also granted by a similar law to all the minor municipalities of the State. This law provides:

That any town, township, or other municipality in this State be, and is hereby, authorized, in the manner hereinafter provided, to establish a free public library within its corporate limits.

That the provisions of this act shall remain inoperative in any town, township, or other municipality in this State until assented to by a majority of the legal voters thereof, voting on this act at any election at which the question of its adoption shall be submitted to a vote by direction of the legislative body of such town, township, or other municipality.

That if at such election aforesaid a majority of all the ballots cast shall be "For a free public library" it shall become the duty of the legislative body of said town, township, or other municipality annually thereafter to appropriate and raise by tax in the same manner as other taxes are assessed, levied, and collected in said town, township, or other municipality a sum equal to one-third of a mill on every dollar of assessable property returned by the assessor of said town, township, or other municipality for the purposes of taxation therein.

was admitted to the bar in New York and in New Jersey, and built up a successful practice in Paterson. As a member of the legislature, he was chairman of the committee on banks and insurance, was a member of the committee on the judiciary, and had charge of the railway taxation measures. His altruism developing logically, he abandoned his law practice, studied divinity, and in 1886 became a deacon and in 1887 a priest of the Protestant Episcopal Church in the United States. While rector of a church in South Orange he became the principal founder and first president of the New Jersey Library Association. In 1891, to the great regret of the friends of public libraries in New Jersey, he accepted a call to become rector of St. John's Church in Detroit, Mich., the duties of which office he still performs. In 1892 the degree of S. T. D. was conferred upon him by Hobart College. In 1895 he published a volume of sermons on "Civic Christianity."

March 20, 1895, it was enacted:

That it shall be lawful for the township committee or the board of trustees or other governing body of any township or village or borough in this State to raise by taxation any sum not exceeding \$1,000 annually to aid public libraries and free reading rooms in any such municipality in this State, provided the same be first assented to by a majority vote of the legal voters of any such municipality at their annual election.

The trustees of each library established under these laws have power to make proper rules and regulations for the government of said library, and generally to do all things necessary and proper for the establishment and maintenance of the free public library.

Those who have accepted this trust are discharging it with a wisdom and zeal worthy of all commendation. Accepting the office for the good of humanity and the welfare of the State, they are administering it to this end. They appoint librarians who have both ability and inclination to promote the welfare of the community.

Of late years it has come to be understood that books are designed *to be read*, and it is the chief object of the trustees and librarians to secure the realization of this design. All else is subservient thereto. Under proper restrictions those who use the library have now immediate access to the shelves, and not only tables and seats but also paper and pencil or pen and ink are furnished. The consequence is that, though New Jersey has as yet only fourteen libraries entirely free to the public, there were issued from these libraries for home use during the year ending April 1, 1896, 1,160,220 volumes. Besides this, books were issued for use in the library to the number of 47,806.

There has been a steady increase in the number of readers since 1890. In 1891 the books drawn from New Jersey libraries were 44 to each hundred of the population. In 1896 there were 49 to the hundred.¹

It may be considered settled that free public libraries are an important part of the system of public education, both of adults and of children. Wherever a free public library exists, there children also can be seen flocking to it after school hours to read upon the subjects of their lessons or other topics.

The Free Public Library of New Brunswick, a city of about 20,000 inhabitants, with about 15,000 volumes in the library, may be taken as an average specimen.

The use of the books for reference by school children, and by others studying special subjects, has largely increased in the past few years.

The rules provide that a person shall draw but one book in a day. Beyond enforcing this rule and aiding in the selection of books, the librarians have no power to control the issue of books, but they endeavor to cooperate with the proper authorities if so requested.

¹ For an exceedingly valuable statement respecting the public, society, and school libraries in the United States, see the Report of the Commissioner of Education for 1895-96, pp. 339-599 (issued separately, also).

When a child is found to be reading more than he ought, in justice to his study, work, or exercise (and such complaints are sometimes heard), a consultation with the head librarian is requested.

Books are issued for home use to all persons of 10 years of age and upward on their agreement, with guarantee, to return them in good condition or pay for them if lost.

The reading room contains 58 periodicals, for use in the building only. The 8 magazines circulated are in constant demand.¹

The use of the library by children has largely increased. The books which are furnished them have been carefully selected, and include books of travel, history, biography, and elementary books of science, in addition to story books. The children's lists are selected from the whole library and contain whatever, in the judgment of the librarian, is suited to young readers and will arouse their interest in the things they will need to know.

During almost every afternoon and evening of the winter the children's room has been filled with a well-behaved company of girls and boys, intently reading the books and magazines provided for them there.

The reading rooms are open to all persons from 9 a. m. to 9 p. m. daily, Sundays and four holidays excepted.

The titles of new books are placed at once on the bulletin board, and typewritten lists (subject and author), continuing the printed catalogue, are frequently made. The classified catalogue, with author list, is in daily use.

The librarian's report shows a circulation of 54,586 volumes for home use, with 32,193 readers in the rooms. In 1892 the number of books taken for home use was 22,749 and the number of readers was 10,525. This increase during five years, showing the appreciation of the privileges of the library by the citizens, is most encouraging. The percentage of fiction and juvenile literature was 76 per cent; of fiction alone, 54 per cent. Nonfiction cards have been used, 245 having been issued. Teachers' cards, on which they are allowed several books, to be kept six weeks before renewal, are also in use. The largest number of books given out on any one day was 431; the smallest was 68 (Decoration Day). The daily average was 144.²

The modern librarian and the modern teacher work together in leading children from the earliest age into the wonderful and beautiful book world of poetry, legend, story, nature knowledge or science, time knowledge or history, life knowledge or biography, making it dear and familiar to them in the impressionable years within which their tastes are formed.³

The New Jersey Library Association, organized December 29, 1890, in the city of Trenton, is devoting itself to making the Free Library as common and as effective as the free school.⁴

¹ Report of 1896.

² Report of 1897.

³ J. N. Larned, late superintendent of the Buffalo Free Library.

⁴ I was fortunate enough, after an absence of many years, to return to my native State in time to become one of the founders of the New Jersey Library Association.

To this end it holds meetings, and by public addresses, by the public press, by private correspondence, and in every practicable way endeavors to direct attention to this matter. Messrs. William R. Weeks, E. C. Richardson, and John B. Thompson, members of a committee of this association, were in attendance upon the legislature during the session of 1896 and succeeded in securing the passage of a bill to establish a library commission, the members of which should serve without compensation, in order to secure for all our citizens advantages like those which have resulted from the work of such commissions in New England, Ohio, Wisconsin, and elsewhere; but the governor refused to sign the bill. The next year the women's clubs of the State induced him to recommend, however, an appropriation of \$3,500 to inaugurate and one of \$1,000 annually to maintain and extend "traveling libraries" in New Jersey. The legislature passed a bill to this effect and Governor Voorhees signed it; but no appropriation was made to carry it into effect. The women's clubs, nevertheless, persevered in their endeavors, establishing a few traveling libraries by private effort and demonstrating the importance of the movement so successfully that at the next session of the legislature an appropriation was made which will allow the law to go into effect in the autumn of 1899. Its administration is put into the hands of the commissioners of the State Library; and it is hoped that they will make that library a center for the diffusion of information and the awakening of interest in the establishment of free libraries throughout the State, thus accomplishing the beneficent work done elsewhere (save in the State of New York) by library commissions.¹ Our intelligent people are beginning to understand that a library is as important as a school, that the taste for good reading is the true door to culture, and that if a young person really acquires a taste for good reading he will surely attain to a degree of culture which no school can give.

Plutarch tells us that the fair fabric of justice raised by Numa passed away rapidly because it was not founded upon education. Recent social and political events are convincing thoughtful people everywhere of the need of industrial, intellectual and ethical culture

as I had been one of the founders of the New Jersey State Teachers' Association. The charter members were: Emma L. Adams, Mrs. R. W. Barber, Mrs. T. A. Bell, Minnie Blackwell, Nettie Chamberlain, Miss H. H. Crane, Mrs. G. B. Cunningham, Mary S. Cutler, Mrs. J. B. Esterly, Prof. B. C. Gregory, J. T. Hatfield, Alfred C. Hertzog, Frank P. Hill, Mrs. E. M. Hunt, B. B. Hutchinson, Mary C. Johnston, Charlotte Juhre, Miss Koester, Alfred S. Marshall, William B. Morningstern, Martha F. Nelson, Nathaniel Niles, Mrs. E. S. Orr, Belmont Perry, Rev. Wm. Prall, Cornelia Prior, Prof. E. C. Richardson, Prof. A. J. Rider, Grace H. See, Josephine Stansbury, Morris H. Stratton, John Bodine Thompson, Caroline M. Underhill, Irving S. Upson, Rachel A. Vogt, Wm. R. Weeks, George F. Winchester, Beatrice Winsor, Mrs. George Wood.

¹The United States Commissioner of Education, in his Report for 1895-96, pp. 527, 528, declares that a State library commission is an important provision for a State library law, in order that the commission may "give advice and instruction in organization and administration, receive reports from all public libraries of the State and render report; manage the distribution of State aid; manage system of traveling libraries."

for both children and adults. Statesmen and philosophers are beginning to see clearly that a free republic can be perpetuated only by education in all these particulars, and that this education must continue all lifelong. But it can be made continuous and general only by free libraries, and these easy of access.

Experience has shown that many people who will not go far out of the way to secure books for home reading will use a library if its books can be brought conveniently near to them. The reader needs stimulating, and in order to reach him in towns covering large areas or having distinct centers of population several enterprising libraries have established branches or delivery stations at points sufficiently accessible to overcome this natural inertia inherent in the general reader.¹

October 31, 1891, the Jersey City Free Public Library opened seven such delivery stations and soon increased them to eleven, located from 1 to 4 miles from the library. At the World's Library Congress in Chicago, in 1893, Mr. George Watson Cole, the superintendent, said:

Collections are made in the morning and deliveries in the afternoon of the same day by a hired delivery wagon. About \$2,000 a year is now paid for transportation. The station keepers are paid one-third of a cent for each volume or borrower's card returned to the library. The total circulation for the year ending November 30, 1892, was 172,225 volumes, or 49.9 per cent of the total circulation for home reading.²

Thus the circulation was practically doubled by the use of delivery stations.

The Newark Free Public Library has seven outstations. The last report covers the period from December 1, 1895, to December 31, 1896, thirteen months. During this period "the circulation of books through the delivery stations continued to increase month by month. The daily average was 216, against 200 in 1895."

Mr. Frank P. Hill, the librarian (who, since the departure of Dr. Prall, is foremost in the movement for free libraries), proposes to make each of the 48 city schools a station under the care of the principal, furnishing to each school a library of 50 volumes, from time to time. He says:

Each library would be kept by itself in a case containing, besides the books, an easily understood charging system. In a word, these would be traveling libraries similar to those in use in the New York State Library, for the recommendation is that the library should be sent to a school and retained there for a given time, say four to six weeks, and then transferred to another school, and at the expiration of the time sent to a third school, and so on, thus giving each school a chance at several hundred books during the year.³

¹ George Watson Cole, Public Librarian of Jersey City.

² Report of the United States Commissioner of Education for 1892-93. Vol. 1, p. 715.

³ Report for 1896, p. 21. In this passage the example of the State of New York is cited. It is but four years since the experiment was begun there, and now libraries of 25 or 50 or 100 volumes are sent out under proper restrictions to any part of the State, where they will be properly cared for and duly returned. After the system had been in operation a little more than two years, and 140 of these traveling libraries were in circulation, the records showed that 40,000 people had read the

This recommendation has been adopted, and such traveling libraries, I believe, furnished to each of the schools, and also to the firemen at their places of rendezvous. The example thus set will doubtless be followed also by other municipalities throughout the State.

Free public libraries have already been established in Paterson, Jersey City, Newark, New Brunswick, Bayonne, Hoboken, Montclair, Orange, South Orange, Passaic, Bloomfield, Elizabeth, Woodbury, and Asbury Park, and Trenton is now moving in the same direction. It is believed that when the people of the State generally know that every city, town, and township may have such a library many of them will be glad to avail themselves of the privileges proffered under our excellent laws.

Because of its peculiar situation between the great cities of New York and Philadelphia, New Jersey has in its cities also a large tenement population, for which the law of self-preservation will compel us to provide proper means of education. And this education must begin at the earliest age. Boston, Albany, and Chicago have set us the example of providing for such "children's home libraries;" and there is no doubt but that here, as elsewhere, there will be found men and women glad to use their means for such beneficent purpose when once we have a State library commission disseminating information and directing the administration of so beneficent a trust.¹

More and more everywhere men and women of wealth and culture are erecting and endowing buildings for libraries which will conduce to the welfare of their communities in which they are erected during all time to come.

In New Jersey, as elsewhere, the importance and necessity of the right kind of an education is more and more appreciated. More and more is it understood that human beings should be not merely crammed with a knowledge of facts, but that all their faculties must be really and harmoniously developed.

Skillful teachers and librarians no longer consider it their chief duty to pour information into minds not always receptive, but rather to stimulate and direct research, to quicken perception, and strengthen the power to reason. The design is worthy of intellectual and ethical

books thus furnished. The cards returned showed that in places where books were scarce, and the children, therefore, hungry for reading matter, one person had read 38 of them. Others had read, each, 32, 31, 27, 25, 24, etc.

The library commission of Massachusetts began its work five years ago. In that State there are 353 towns (or townships, as they are called in New Jersey). Of these only 24 are still without a free public library, and they contain less than 2 per cent of the population of the State.

¹The Wisconsin free library commission, established in 1895, has its office in the State capital, whence it sends out information and suggestions and furnishes counsel and aid to individuals and communities. Its last report shows a great increase in the number of both local and traveling libraries. It supervises the circulation of old magazines furnished for the purpose, and has, in one county, also a set of "traveling pictures."

creatures. It contemplates what seems to be the truest ideal of teaching ever shaped in thought, of teaching not as educating, but as the setting of the young in the way of education, as starting them on a course of self-culture which they will pursue to the end of their lives, with no willingness to turn back. The highest idea of education is realized in the lifelong pursuit of it; and success is measured, not by the little portion of actual learning which is acquired in a brief period, but by the persisting strength of the impulse to know and to think, and to act aright, which is carried into all the duties of life.¹

This is the goal toward which our entire system of education in New Jersey is now happily tending; and the progress it has already made in this direction can not otherwise than be a source of gratification and satisfaction to all privileged to help on the movement.

The ancient poet has told us of the Titan who, at infinite cost to himself, first brought fire from heaven to earth, hiding it in a hollow reed until by dint of rapid running he reached the habitations of men. In grateful recollection and humble imitation of so divine a deed, the Lampas race was run. It was a relay race. Each athlete seized the torch from the hand of the runner who preceded him and rushed onward with it through the darkness, braving all dangers. So the torchlight of truth goes ever forward, radiating brightness and blessing; and blessed and happy the light bearer as he runs dissipating the darkness with his torch, careless of all if at last he may give it into the hands of another good runner.

Enough, if something from our hands has power
To live, and act, and serve the future hour;
And if, as toward the silent tomb we go,
Through love, through hope, and faith's transcendent dower,
We feel that we are greater than we know.

¹ J. N. Larned, late superintendent of the Buffalo Free Library.

Chapter IX.

PRINCETON UNIVERSITY.¹

By REV. JOHN DE WITT, D. D., LL. D., CLASS OF 1861,
Professor in Princeton Theological Seminary.

I. THE BEGINNINGS OF UNIVERSITY LIFE IN AMERICA.

The course of study pursued in American colleges, the goal of which is an education described distinctively as humane or liberal, is easily traced to the seven liberal arts which passed over from the schools of Greece and Rome to the Christian nations of western Europe. The great North African father, St. Augustine, who more than any other western writer determined the theology of the Latin Church, in constructing his system of doctrine gave character also to the system of education which that church accepted and promoted. In his essay on the Christian doctrine, he places a high value on the knowledge to be derived and on the discipline to be secured from the books of the heathen, as introductory to the study of the Divine Revelation. And the Divine Revelation, as thus newly apprehended, becomes, in his view, both the test of truth and the measure of intellectual values. In his tract, *De Ordine*, an essay on the right method of developing the powers of the mind, he recognizes seven as the complete number of the liberal arts: though it is not easy in his list to find the trivium, the circle of the formal arts, and the quadrivium, the circle of the material arts, which afterwards were clearly distinguished.

From North Africa and Italy this curriculum was carried into Britain. There it was given a home, largely under the influence of Wilfrid, who, at the council of Whitby, in 664, led the Latin or Benedictine party and overbore the Celtic influence which threatened to command the English Church and to give character to its worship and its life. The victory of Wilfrid at Whitby resulted not only in the adoption of the western tonsure and the western mode of computing the date of Easter, but also in the establishment in the growing towns of Northumbria of schools for the study of the liberal arts. Of these schools no one became more prominent or more widely useful than the school founded

¹ Reprinted from *The Presbyterian and Reformed Review*, of 1897.

by Egbert, archbishop of York, of which Aelbert became the master, and in which Alcuin received his education; of which, also, Alcuin became first the assistant master, and afterwards the principal. It was a fortunate event for the western world that, just at the time when the Lombards were laying waste the cities of Italy, this liberal education found a home in the north of England; and it was quite as fortunate that, before the Danish invasion destroyed the institutions of learning in England, the same curriculum was carried from England by Alcuin himself and, largely through his labors, organized into monastic and cathedral schools in Charles the Great's Kingdom of the Franks.

The interest of Charles in the education of his people was sincere and profound; and he could have secured no one as his minister of education better fitted than was Alcuin, by learning and ardor and industry, to organize a system of schools for the Kingdom. It is not too much to say that the future of large and generous culture in western Europe had never since the breaking up of the Western Empire appeared brighter than it did when, at the close of the eighth century, Charlemagne was crowned in Rome as the successor of Constantine. But with the death of Charles and the division of his Kingdom, the *seculum obscurum* may almost be said to have commenced. The power which had been centralized in the Crown was dissipated throughout the Empire. Those who had been the Emperor's administrative agents, representing him as lords of the counties, became hereditary and almost independent sovereigns over their small domains. Instead of a strong monarch, a multitude of feudal lords ruled western Europe. This dissipation of power was followed by disaster to some of the highest interests of society. It substituted for a large and imposing government a multitude of small and warring tyrannies. On nothing was its influence more disastrous than on the schools of the liberal arts which Charles and Alcuin had labored so hard to establish and endow. Everywhere they fell into decay; and with their decay worship became more sensuous and religion more superstitious and less moral, until there appeared no good ground for hope of a revival of learning, or of a reformation of religion, or of the reorganization of society.

Yet the institutions of modern civilization had not died. They were as an oak whose substance is in it when it casts its leaves. The tenth century, the century of the dark age, had not passed before the Holy Roman Empire in its second form was unified under Otho the Great; and the eleventh century had finished only half of its course when the institutions of religion began to be reformed and consolidated under the leadership of Hildebrand. These were the tokens and the results of a vital movement which did not exhaust itself in the spheres of civil and ecclesiastical government. The energy of the new life was quite as manifest in the sphere of pure thought which it quickened and in the educational institutions which it reformed or created. The awakened intellect of the eleventh century applied itself with an earnestness which has never been surpassed to the study of the great problems

in philosophy and theology; and this at many centers throughout western Europe. For the study of these problems no better preparation was found than the curriculum of the schools of Charlemagne, extended and developed to satisfy the demands of the new age. Less emphasis, indeed, was placed on classical culture and more value was attached to dialectics than in the days of Charles; for the great work now consciously before the mind of Europe was the organization and defense of the theology of the church and its correlation to fundamental truth.

As a result of this revival, in the twelfth and thirteenth centuries the universities of mediæval Europe appeared. They appear so suddenly and at so many points that it is difficult, in the rapidity of the movement, to note the several steps of their historical development. They appear, to mention only a few of them, at Salerno and Bologna in Italy, at Paris, at Cologne, and later at Oxford and Cambridge. They were substantially guilds of students, gathered to listen to the discourses of great lecturers on subjects either within the limits of the trivium and quadrivium or without those limits on subjects for which the study of the trivium and quadrivium had prepared them; or they were guilds of lecturers who attracted students. On the teachers who constituted the faculty of each of these universities was bestowed by the pope or the monarch the privilege of teaching, and this developed into the right to grant licenses to teach. The license soon became the master's degree (*Magister Studentium*), which is historically the first of the degrees in the liberal arts.¹ At these universities, owing to the necessities of the students, colleges were soon established. These were houses founded by the munificence of the benevolent for a specific number of scholars. They were founded to provide food and lodging and personal instruction for their inmates, and to give to them a household government and religious direction which might hold them safe amid the temptations of a large and free community. So Oxford was established in the twelfth century and Cambridge a few years later. At the close of the century Oxford was the seat of a university, and early in the thirteenth century the University of Cambridge was organized with a chancellor as its chief officer. Around these universities grew up the colleges—as University and Baliol at Oxford, as Peterhouse and Pembroke at Cambridge—and the large and beneficent influence of both university and college on the life of England was soon and widely recognized.

The earliest colleges planted in America not only adopted the curriculum of the European universities and manifested their spirit in new

¹A degree was a license to teach. It carried with it the *jus docendi*. Master, doctor, and professor were at first interchangeable words, designating one who had received a license. The bachelor was a student and apprentice. He could teach under the direction and supervision of a master, but not independently. Still he had taken a step (*gradum*) toward the mastership or doctorate, and so may be said to have attained a degree or been graduated.

conditions, but are descended from them. Almost the youngest of the colleges of Cambridge is Emmanuel, founded in 1584. From the beginning of its life it was the home of Puritanism.¹ Indeed, from the beginning of the Puritan movement this was true of the university. Before Emmanuel College existed, as Mr. Froude has said, "Cambridge, which had been the nursery of the reforms, retained their spirit. When Cambridge offended the government of Elizabeth it was by oversympathy with Cartwright and the Puritans." This sympathy with Puritanism on the part of the university at the close of the sixteenth century was most intense in Emmanuel. From Emmanuel came the most of the founders of Harvard. In this way, just when Emmanuel College had passed the first half century of its existence, Cambridge University became the mother of the oldest of the American universities. Thus, both because of intellectual and religious sympathy and by the mode of a visible historical descent, the spirit of the institution which had long existed on the banks of the Cam in England was embodied in the new institution of learning established on the banks of the Charles in New England. So strong was the sense of their indebtedness to the university in the mother country and so intense was the feeling of historical relationship, that the founders of Harvard changed the name of the village in which the new college was given a home from Newtown to Cambridge. The college soon justified the hopes of its founders—the hopes especially of that "reverend and godly lover of learning" John Harvard, who endowed it with one-half of his entire property and from whom it obtained its name.

Sixty-five years later Harvard College became, in turn, the mother of another college. For just as Harvard traces its origin to graduates of Emmanuel, Yale traces its beginnings to the Rev. James Pierpont, a Harvard graduate of the class of 1681, and the Rev. Abraham Piereson, a Harvard graduate of the class of 1668. The governor of Massachusetts, Earl Bellamont, when addressing the general court of the province in 1699, made this remark: "It is a very great advantage you have above other provinces, that your youth are not put to travel for learning, but have the muses at their doors." It was not only the disadvantage of distance which the establishment of Harvard College overcame, but the disadvantage also which the nonconforming subjects of Great Britain at that time suffered, of inability, because nonconformists, to enjoy the advantages of the English universities. Still, distance alone was thought a disadvantage in Connecticut. At the close of the seventeenth century the population of the New England colonies had risen

¹ "Emmanuel owed its origin to the same movement of thought which produced your Commonwealth, and the ideas which found expression on the coast of Massachusetts Bay were fostered in Sir Walter Mildmay's new college at Cambridge. Emmanuel College was founded to be a stronghold of the Puritan party in the days when they were waging a stubborn and determined war for the possession of the English Church."—Prof. Maudell Creighton, Record of Harvard University's 250th Anniversary, p. 277.

to 100,000; and already, in the colony of Connecticut, with a population of 15,000, the need of an institution of liberal learning was deeply felt. Like the founders of the college at Cambridge, Mass., those most active in founding Yale College were ministers of the gospel, the most of them graduates of Harvard. In Dexter's historical sketch of Yale University, he says that—

tradition describes a meeting of a few Connecticut pastors at Branford, the next town east of New Haven, about the last of September, 1701, and implies that, to constitute a company of founders, those then met gave (or, probably, for themselves and in the name of their most active associates, agreed to give) a collection of books as the foundation for a college in the colony.

The college charter clearly indicates that the end intended to be secured by the establishment of Yale was that which had led to the founding of Harvard and the universities from which it was descended. Full liberty and privileges were granted to the undertakers "for the founding, suitably endowing, and ordering a collegiate school within His Majesty's colonies of Connecticut wherein youth may be instructed in the arts and sciences, who, through the blessing of Almighty God, may be fitted for public employment in the church and civil state." During the same year, 1701, the trustees under the charter held their first meeting, and Yale College began its great and beneficent career.

Harvard and Yale, with the Virginia college of William and Mary, the last founded by a royal charter in 1693, were the only institutions of higher learning in the colonies at the commencement of the eighteenth century. In important respects they were alike in origin and aim. Each of them arose among a homogeneous people. Each was the college of a people compacted by common religious beliefs and common modes of worship, by common social customs and ideals. Each was the college of but a single colony, separated from the other colonies by distance, by its special government, and not seldom by conflicting interests. Each was a college born of the needs of the religious communion which was united with the state; and, what it is specially important to notice, each was born at a time when the colonies stood separate from one another, each colony valuing most highly what was distinctive in its constitution, and conscious only of a loose union with the other colonies through the common government across the sea. Each came into existence years before the colonists began to realize their unity as Americans and to be conscious of their affection for a common country.

The conditions under which the fourth American college, the college at Princeton, was born gave to it in important respects a different character. It was not the college of an established church. It was not the college of a single colony. It was not the college of a people sprung from a single nationality. It sprang out of the life of a voluntary religious communion which had spread itself over several colonies, and which united a large portion of their people in common aims and activities;

and it sprang into being at the time when Americans were beginning to be conscious of their unity as Americans, and when the sentiment of patriotism for a common country was beginning to energize in united political action. In this way, at its birth, this fourth American college had impressed upon it a national and American character which it has never lost, which has largely determined its patronage and its policy, and which, during the war of independence and the period of constitutional construction following the war, enabled it to render great and special services to the United States.

The middle colonies, unlike New England, were settled by peoples holding differing creeds and sprung from several nationalities. When East and West Jersey were united in 1702, the province of New Jersey formed by the union contained 15,000 souls. This population was made up mainly of English Friends, of New England Puritans, and of Presbyterians from Scotland and Ireland. The settlers increased rapidly; so that when, in 1738, the province sought an administration distinct from that of New York, it contained not less than 40,000 people. The conquest of New York by the British had introduced into that city and the colony to which it belonged a mixed population. The province of Pennsylvania, organized by the liberal constitution called "The holy experiment," had opened its vast territory to English Friends, Germans of the Reformed, Lutheran, and Anabaptist churches, and Presbyterians from the north of Ireland. The wave of immigration from Presbyterian Ulster, on touching the American shore, spread itself more widely than any other. Scotch-Irish Presbyterians were to be found in New York, in New Jersey, in Pennsylvania, and in the southern colonies. They easily allied themselves with each other and, in the middle colonies, with the Puritan settlers from New England. This alliance between the Scotch-Irish and the New England Puritans gave to the Presbyterian Church, from the beginning, what may be called properly an American as distinguished from a New England or Scotch-Irish character. The presbytery of Philadelphia, organized as early as 1705 or 1706 by seven ministers, represented at least four sources of the colonial population. In 1717 a synod was formed with the three presbyteries of Long Island, Philadelphia, and Newcastle. This organization was the strongest bond between a large part of the growing population in the three adjoining colonies. It united them in a single church. It brought together, often and at stated times, their religious leaders. The Puritan clergymen of East Jersey, who were graduates of Harvard or Yale, and the Scotch-Irish ministers of Pennsylvania, who had won their degrees at Glasgow or Edinburgh, met and conferred at the synod, and, after their return to their parishes, corresponded with one another on the welfare of their congregations, of the communities in which they lived, and of what they were beginning to call their common country. In these conversations and letters the need of ministers for the rapidly multiplying churches and the need also of educated

leaders for the rapidly forming communities were often mentioned, for the reason that they were deeply felt. The conviction soon became strong and well-nigh unanimous that these needs could only be supplied by a college for the middle colonies.

II. THE ORIGIN OF THE COLLEGE OF NEW JERSEY.

In presenting the origin of Princeton College, one can best begin by repeating the statement just made, namely, that during the first half of the eighteenth century by far the strongest bond uniting a large proportion of the population of southern New York, East and West Jersey, and the province of Pennsylvania was the organized Presbyterian Church. It constituted for these people a far stronger social tie than the common sovereignty of Great Britain, for this sovereignty was manifested in different forms in the different colonies; and except in Pennsylvania, where the proprietary's spirit of toleration had fair play, it neither deserved nor received the affection of the colonists. In an important sense the British rule was that of a foreign power. The New Englanders in East Jersey were settlers under a government in whose administration they had no share. Far from controlling, they could with difficulty influence the political action of the governor and his council. In southern New York the Dutch were restive under the English domination. In New York City and on Long Island the relations between the Scottish Presbyterians and New England Puritans on one hand, and the English Episcopalians on the other, were often severely strained; and it was only the latter to whom, on the whole, the King's representative was at all friendly. In Pennsylvania there were English Friends, Germans who had been invited by Penn to settle in the eastern counties of the province, and Scotch-Irish Presbyterians. The last-named immigrants landed at the port of Philadelphia in large numbers and took up farms in the rich valleys between the mountain ranges. From the "Irish settlement" at the union of the Delaware and the Lehigh, where the city of Easton now stands, to Harris Ferry, on the Susquehanna, now the capital of the State, there were many Presbyterian communities; and from these, in turn, moved new emigrations to the great valley, called the Cumberland Valley, north of the Potomac, and, south of that river, the Valley of Virginia.

These differing populations formed segregated communities in each of the colonies; and the affection felt by them for the common government of Great Britain being weak, the middle colonies were not held together by the feeling of a common national life. But a religious union, embracing a considerable number of settlers in each of the provinces, was rapidly growing; and this religious union was to exert an important and continually increasing influence both in unifying the colonies and in making America, and not a country across the sea, the object of the deepest patriotic affection. This religious union was the Presbyterian Church. The Presbyterians of the middle colonies and of Maryland and Virginia had secured a visible unity when, in 1705 or 1706,

their pastors and churches were organized as a presbytery. Touching the character of this organization there has been a good deal of debate. But whether formed on the model of the English presbyterial association¹ or on that of the more highly specialized Scotch presbytery, the presbytery of Philadelphia, as it was popularly called, furnished a means of association and of interchange of ideas among the English-speaking clergymen who were scattered along the Atlantic coast from Cape Charles to Montauk Point. Into this new ecclesiastical organization soon came the New England congregations of East Jersey. By 1720 the Presbyterian Church was composed of German, Dutch, Scotch-Irish, and New England elements.

The rapid growth of the population, the need of new churches, and the opportunities offered to organize them impressed on the Presbyterian ministers of that day the need of an increase in their own ranks. Others might be depended upon to organize the material elements of civilization in the new communities; but, just as it was at an earlier date in New England, the duty of providing religious teachers for the people was largely left to the ministers already at work. Francis Makemie, the first Presbyterian minister to come from Ireland to America, gave expression to his anxiety on this subject in letters written to Increase Mather, of Boston, and to correspondents in Ireland and London. In response to calls from the settlers some ministers came from New England and others from Ireland, but the supply was far from being equal to the demand. As the churches multiplied, the original presbytery was divided into several presbyteries, and these were organized as a synod. And the members of the synod, becoming more distinctly conscious of their mission to their common country, began to agitate the question of their independence, in respect to ministerial education, of both Great Britain and New England.

This agitation did not terminate in itself. A few ministers, unwilling to wait for ecclesiastical action, opened private schools, in which they taught the liberal arts; and to the students thus prepared, who desired to become readers in divinity, they offered themselves as preceptors. Precisely these steps in behalf of liberal education were taken by the two Presbyterian ministers of New Jersey who afterwards became the first two presidents of Princeton, Jonathan Dickinson of Elizabethtown, and Aaron Burr, of Newark. Still another Presbyterian minister, William Tennent, opened a private school destined to become far more influential than the school of either Dickinson or Burr. This was the Log College at the Forks of the Neshaminy.

William Tennent was born in Ireland in 1673. We owe to the investigations of Dr. Briggs our knowledge of the fact that he was graduated at the University of Edinburgh, July 11, 1695.² He was admitted to deacon's orders in the church of Ireland by the bishop of Down in 1704, and two years later was ordained a priest. Though an Episcopalian,

¹ Briggs's *American Presbyterianism*, p. 139.

² *Ibid.*, p. 186.

he was related by blood to Ulster Presbyterians, and he married the daughter of Gilbert Kennedy, the Presbyterian pastor of Dundonald. His father-in-law had suffered during one of the persecutions of the nonconformists, and the story of his hardships may be responsible for Tennent's renunciation of the church of Ireland. At all events, "after having been in orders a number of years he became scrupulous of conforming to the terms imposed on the clergy of the establishment, and was deprived of his living, and there being no satisfactory prospect of usefulness at home, he came to America."¹ He landed at Philadelphia with his four sons in 1716. Two years later he applied for admission to the Synod of Philadelphia. The committee to whom his application was referred were satisfied with his credentials, with the testimony concerning him of some of the brethren connected with the synod, and with the material reasons he offered for "his dissenting from the established church in Ireland." These reasons were recorded in the synod's minutes, *ad futuram rei memoriam*, he was voted a minister of the Presbyterian Church, and "the moderator gave him a serious exhortation to continue steadfast in his holy profession." After laboring at East Chester and Bedford in New York, he removed in 1721 to Pennsylvania, and took charge of two congregations, Ben Salem and Smithfield, in the county of Bucks. Five years later he accepted a call to a congregation in the same county at a point afterwards called the Forks of the Neshaminy. Whether a church had been organized before his arrival can not now be positively determined. A house of worship was built about 1727. Here he lived for twenty years, during sixteen of which he was actively engaged as the pastor of the church. His personality is not well enough known to enable one to draw his portrait even in outline. Two things concerning him, however, are well known, his religious and missionary zeal and his exceptional attainments in classical learning. "While an orthodox creed and a decent external conduct," writes Archibald Alexander, "were the only points upon which inquiry was made when persons were admitted to the communion of the church and while it was very much a matter of course for all who had been baptized in infancy to be received into full communion at the proper age,"² this did not satisfy Mr. Tennent. The evangelical spirit which burned in the members of the Holy Club at Oxford inflamed the pastor of Neshaminy. He desired as communicants only the subjects of a conscious supernatural experience. When Whitefield first visited Philadelphia, Mr. Tennent called upon him at once and they soon became intimate friends. He admired Whitefield's oratory, and was in full sympathy with his methods as a revivalist. Whitefield cordially reciprocated Tennent's friendship. He found no one in the colonies in whose companionship he was more strengthened and comforted. He spent many days at the Forks of the Neshaminy, and it is to his journal that we are indebted for the best description of the log college.

¹ Webster, *Hist. Pres. Church*, p. 365.

² *Log College*, p. 23.

William Tennent's deep sense of the value of a liberal education, his desire to extend its benefits to his four sons, his determination to relieve, so far as he might be able, the destitution of ministers in the church with which he was connected, and his ambition to propagate his own views of preaching and of the religious life, led him, soon after his settlement at Neshaminy, to open a school of liberal learning and of divinity. His cousin, James Logan, secretary of the province of Pennsylvania, gave him for this purpose 50 acres on Neshaminy Creek. There he raised a log building as a study for his pupils. It was as humble as the cabin of reeds and stubble which Abelard built for himself at Nogent, and which was made famous by the flocking of students from Paris to hear the words of the master. "The place where the young men study now," writes George Whitefield in his journal,

is in contempt called the college. It is a log house, about 20 feet long, and near as many broad; and to me it resembled the schools of the old prophets. For that their habitations were mean, and that they sought not great things for themselves, is plain from that passage of Scripture wherein we are told that, at the feast of the sons of the prophets, one of them put on the pot, whilst the others went to fetch some herbs out of the field. From this despised place seven or eight ministers of Jesus have lately been sent forth, more are almost ready to be sent, and a foundation is now being laid for the instruction of many others.

The annals of the log college are "the short and simple annals of the poor." Its life was brief, and of those who studied there we possess no complete list. Most of the ministers of Pennsylvania, while they probably regarded it with fear, spoke of it with contempt. When Tennent died no one continued his work. The building has long since decayed or been destroyed, and its site within the 50 acres is not clearly known. But the work done by the log college was a great work. Tennent convinced the Presbyterians of the middle colonies that they need not and ought not to wait upon Great Britain and New England for an educated ministry; and through his pupils and the pupils of his pupils he did more than any other man of his day to destroy customs which were as bonds to the church, and to teach his brethren that evangelical feeling and missionary zeal were necessary to fulfill the mission of his communion in the growing colonies. "To William Tennent above all others is owing the prosperity and enlargement of the Presbyterian Church."¹

From this school were graduated the four sons of the elder Tennent, and not a few others who became eminent in the church; some of them in connection with the early life of Princeton College, and, before that college was founded, as founders of institutions like the one from which they came. One of these was Samuel Blair, who established a classical school at Fagg's Manor, or New Londonderry, where John Rodgers, afterwards the pastor of the Brick Church in New York City, Samuel Davies, Princeton's fourth president, and William Maclay, United States Senator from Pennsylvania, were educated. Indeed, it may be

¹ Webster, Hist. Pres. Church.

said that by nothing is the high character of the log college education more satisfactorily evidenced than by the attainments and efficiency of Samuel Blair and his brother John, upon both of whom Tennent had impressed his religious views and his zeal for the higher learning. No less distinguished than the Blairs was Samuel Finley, who succeeded Davies as president of Princeton College. That he was one of Tennent's students is not certain, but it is in the highest degree probable. Tennent's school was in existence when Finley came from Ireland to Philadelphia to continue his studies. There was no other school near at hand at which students for the ministry were educated. That his name does not appear in any list of Tennent's pupils is not proof that he did not attend the school, for no list pretending to be complete is in existence. He united with Tennent's presbytery and was licensed by it. When he became a pastor, he opened a school like the log college. And during all his life he supported the distinctive views which were associated with Tennent's name. What Samuel Blair did at Fagg's Manor in Pennsylvania, Samuel Finley did at Nottingham in Maryland. He founded a seminary for classical study and for the training of ministers. How important its career was is shown by the fact that "at one time there was a cluster of young men at the school who all were afterwards distinguished and some of them among the very first men in the country. Governor Martin, of North Carolina; Dr. Benjamin Rush, of Philadelphia, and his brother, Judge Jacob Rush, Ebenezer Hazard, esq., of Philadelphia; the Rev. James Waddel, D. D., of Virginia; the Rev. Dr. McWhorter, of Newark; Col. John Bayard, speaker of the house of representatives; Governor Henry, of Maryland, and the Rev. William M. Tennent, of Abington, Pa."¹ Less successful because of the temper of the principal was the school of another pupil, John Roan, of Derry.

The ministers educated in these schools soon showed themselves equal to positions in the colonies usually occupied by graduates of the Scottish universities or the New England colleges. And it was their success which led the synod to take action in 1739 looking to the establishment of a college for the whole church. In that year an overture for erecting a seminary of learning was presented to the synod.

The synod unanimously approved the design of it, and in order to accomplish it did nominate Messrs. Pemberton, Dickinson, Cross, and Anderson, two of which, if they can be prevailed upon, to be sent to Europe to prosecute this affair with proper directions. And in order to do this it is appointed that the committee of the synod, with correspondents from every presbytery, meet in Philadelphia the third Wednesday of August next. And if it be found necessary that Mr. Pemberton should go to Boston pursuant to this design, it is ordered that the presbytery of New York supply his pulpit during his absence.²

Two of the committee, Messrs. Pemberton and Dickinson, were natives of New England; Pemberton was graduated at Harvard and

¹ Log College, pp. 305, 306.

² Records of the Presbyterian Church.

Dickinson at Yale. Dr. Anderson was from Scotland and Mr. Cross was from Ireland. The committee at once entered upon its duties, but the period did not favor the prosecution of the scheme. "While the committee concluded upon calling the whole synod together for the purpose of prosecuting the overture respecting a seminary of learning, yet the war breaking out between England and Spain, the calling of the synod was omitted and the whole affair laid aside for that time."¹ This was the last legislative action taken upon the subject by the united church. Had the synod founded a college, it is not probable that Princeton would have been selected as its site; and had Princeton been selected, the institution, by its official relation to the church, would have had a character and career very different from those of the College of New Jersey.

But a conflict now began within the synod which led to its division in 1742. The conflict and the resulting division were due to the activity of two parties holding opposing opinions as to the value of vivid religious experiences and of preaching designed immediately to call forth religious confession, and as to the learning requisite for admission to the ministry. On the one hand was the party of the log college. A number of its graduates and friends had been erected into the presbytery of New Brunswick. This presbytery had licensed John Rowland, a student of the log college, and had intruded him within the bounds of the presbytery of Philadelphia, in violation of a rule of the synod, for the synod had taken action that no candidate for the ministry having only a private education should be licensed by any presbytery until such candidate's learning had been passed upon by a committee appointed for that purpose. The synod adopted a resolution which characterized the presbytery's conduct as disorderly, and admonished the presbytery to avoid "such divisive courses" in the future. Moreover, the synod refused to recognize Rowland as a minister, and ordered him to submit to the examinations for those who had only a private education. The members of the presbytery of New Brunswick were intensely indignant. They asserted that the synod's action reflected seriously upon the character of the training received at the log college; that it showed the synod to be absolutely blind to the religious needs of the growing colonies; that it was an undeserved rebuke administered to the man who, more intelligently and faithfully than any other minister of the church, had labored and sacrificed in the interest of classical and theological education, and that it had its origin in the synod's willful opposition to vital religion. The other party, to which a majority of the synod belonged, was recruited largely from the Scotch-Irish clergy of Pennsylvania. Between these two parties stood the presbytery of New York, led by Dickinson and Pemberton. What the members of New York presbytery could do in the way of pacification they did. But the conflict from its beginning was

¹ Records of the Presbyterian Church, Minutes, 1740.

too bitter to be composed, and it was made more bitter by the visit to America of George Whitefield and the participation of the log college and New Brunswick men in Whitefield's revival measures. A division of the synod was inevitable. It took place in 1742. The presbytery of New York, though separating in that year from the synod of Philadelphia, did not at once unite with the presbytery of New Brunswick. But negotiations for such a union were soon begun. In 1745 the union was effected, and the synod of New York, formed by the union of the presbyteries of New York, New Brunswick, and Newcastle, the latter made up wholly of Log College men, was constituted.

This synod of New York, it will be observed, was a union of the New England clergymen and of those who were immediately connected with the college on the Neshaminy or who sympathized with the aims and measures of its founder. During the three years intervening between the division of the church and the formation of the new synod of New York, many conferences were held and letters written on the subject of a college. Owing to this schism it was impossible for those now connected with the synod of New York to take part in founding that "seminary of learning" which in 1739 the undivided synod had determined to organize. The adoption of the log college as the college of the synod was not favorably regarded for several reasons. It was too far from New York; it was within the limits of the other synod; its plan was too narrow; and, besides, the elder Tennent died the very year of the organization of the New York synod. The work of the log college was over. Moreover, large-minded leaders like Dickinson and Burr wanted a college organized on a plan far larger than that of the Neshaminy school. Nor were they at all disposed to wait for synodical action. The character of the clerical promoters of the College of New Jersey, their training, and their actual behavior make it not only credible, but in the highest degree probable, that if a college subject to the supervision of a church judicatory was ever before their minds, it was thought of only to be rejected. To quote the words of Dr. Maclean, the historian of the college, they "most probably neither sought nor desired the assistance of the synod."

Besides this underlying indisposition to invoke ecclesiastical action, there were special reasons at this time for not allowing the subject to be brought before the synod for discussion. There were a few in the synod of New York who, hoping for a reunion of the divided church, might propose cooperation with the synod of Philadelphia in the support of the college which the latter synod was expecting to open at New London, in Pennsylvania. Gilbert Tennent's opposition to any large plan had to be anticipated, for he had always expressed a preference for private and local schools. And Samuel Blair, who was conducting successfully an academy at Faggs Manor, could scarcely be expected to favor any scheme which would end the work to which he had given his life. Considerations like these determined the clerical

promoters to independent but associated action. Three of them, Jonathan Dickinson, Aaron Burr, and John Pierson, were graduates of Yale; the fourth, Ebenezer Pemberton, was graduated at Harvard. The men from Yale had seen in their own alma mater what independent action could effect; and before the minds of the four ministers and the three laymen who acted with them arose an ideal very different from that which Tennent had made actual in the Log College. Certainly, with whatever design they began the project, when, after conference and discussion, they proceeded to final action, they did a far larger thing than to organize either a synodical college or one chiefly for the education of candidates for the ministry. That this function was in their apprehension important and even eminent there can be no doubt. But this was only one of several functions of the college of the higher learning for the middle colonies. The benefits to be conferred by it on society at large, in the rising communities of the colonies, and especially on the other liberal professions, were quite as distinctly before the minds of the promoters and first trustees of Princeton College as were its relations to clerical training. This is made clear both by the provisions of the two charters and by the social and political standing of the trustees these charters name.

III. THE FOUNDING OF THE COLLEGE—THE TWO CHARTERS.

The two political divisions of New Jersey, the East and the West, were united in 1702. Up to 1738 the governor of New York represented the sovereign in the province of the Jerseys also. In that year New Jersey was granted a separate executive, and Lewis Morris was appointed governor. He continued in office until his death in 1746. On the death of Governor Morris, John Hamilton, president of the council, became the acting governor by operation of law; and it was from Acting Governor Hamilton, on the 22d of October, 1746, that the charter with which the college began its life was granted. The year before, the ministers whose names have been mentioned and their associates, William Smith, William Peartree Smith, and Peter Van Brugh Livingston, had been refused a charter by Governor Morris. The reasons for his refusal can be inferred from his views and his previous conduct. Apart from the doubt that he may have felt as to his right to bestow it before receiving permission from the home government, he believed that he would be doing an illegal or at least an impolitic act if he granted the rights of a corporation for educational and religious purposes to ministers and laymen not in communion with the Church of England. He had already refused a charter to the First Presbyterian Church of New York, for the reason that there was no precedent for conferring that privilege on a company of "dissenters."

But the death of Governor Morris gave to the promoters of the college new hope; and they presented the same petition to Acting Governor Hamilton. He was the son of Andrew Hamilton, who had been governor

of East and West Jersey for a period of ten years. The fact that Andrew Hamilton was a native of Scotland led him to look with favor, certainly with less opposition than that displayed by either Lord Cornbury or Governor Morris¹ on the rapid growth of the Presbyterian Church in the colonies. His son John, himself perhaps a native of New Jersey, shared these views and feelings. At all events, he granted the petition and signed the charter. This was the first college charter conferred in America by the independent action of a provincial governor. The charter of Harvard was the act of the legislature of Massachusetts; that of Yale the act of the legislature of Connecticut; that of William and Mary was granted immediately by those sovereigns. The precedent made by Acting Governor Hamilton was followed by other governors, and its propriety was never afterwards officially questioned. Indeed, it was never publicly questioned except in a newspaper controversy, in which only private and irresponsible opinions were expressed by writers who did not even sign their names.

The name of John Hamilton, therefore, should be given a conspicuous place in any list of the founders of Princeton University. He granted the first charter; he granted it against the precedent made by the governor whom he succeeded in the executive chair; and he granted it with alacrity, certainly without vexatious delay. What is more remarkable, at a time when Episcopalian governors were ill-disposed to grant to Presbyterians ecclesiastical or educational franchises, he—an Episcopalian—gave this charter to a board of trust composed wholly of members of the Presbyterian Church. Though the son of a governor, and acting as a royal governor, he made no demand that the government be given a substantive part in its administration; and though granting the franchise as governor of a single province, he gave it to a board of trustees in which four provinces were represented. For the times in which he lived, his conduct evinces exceptional large-mindedness. It appears to have proceeded from the conviction that a company of reputable gentlemen, of whatever Christian communion, and however widely their homes might be separated, who were willing to give their time, money, and labor to the founding and maintenance of a college of liberal learning for men of all classes of belief, must be worthy of the confidence and protection of the sovereign political power. It has already been shown that the projectors of the college impressed upon it an unsectarian character by declining to seek the aid

¹ Lord Cornbury and Governor Morris, though they were both opposed to nonconformists, were alike in nothing else. The latter on more than one occasion opposed vigorously the former's tyranny. Governor Morris was on the whole an admirable governor, and as to his opposition to the charter, Dr. Maclean makes the following remark: "In this matter the friends of the Church [of England] were in all probability no more unreasonable than the Dissenters themselves would have been had their respective conditions been reversed. It was reserved for those not connected with established churches to be liberal minded and regardful of the rights of others." (*History of the College*, Vol. I, p. 43.)

or to permit the oversight of the Presbyterian synod; and that nevertheless its control by Presbyterians representing four colonies made it of necessity an intercolonial institution. It is but just to the memory of John Hamilton to add, that legal effect was first given both to this religiously liberal proposal and to this national outlook by the signature of an acting royal governor who was a member of the Church of England.

Unfortunately, the first charter was not recorded; and it is on this account impossible to compare its precise language with that of the second. But the *Pennsylvania Gazette* of August 13, 1747, published an advertisement of the college, which contains the first charter's substance. In this advertisement it is stated that the charter named seven trustees, the four clerical founders, Jonathan Dickinson, Ebenezer Pemberton, John Pierson, and Aaron Burr, and the three lay founders, William Smith, Peter Van Brugh Livingston, and William Peartree Smith. To these original trustees was given full power to choose five others, who should exercise equal power and authority with themselves. The five chosen were the Rev. Richard Treat and four clerical representatives of the Log College interest: Samuel Blair, Gilbert Tennent, William Tennent, jr., and Samuel Finley. The charter constitutes the trustees a body corporate, with full power to act as such, and to convey their power to the successors whom they might elect. In the exercise of this power, however, no acts or ordinances for the government of the college could be passed repugnant to the laws of Great Britain, or of the province of New Jersey; and provision is distinctly made that no person shall be debarred of any of the privileges of the college on account of any speculative principles of religion; but "those of every religious profession have equal privilege and advantage of education in said college." The charter gives to the trustees and their successors the power to give any such degrees as are given in any of the universities or colleges in the realm of Great Britain.¹

Whether in their respective preambles there was any difference between the first and second charters, no one knows, and it were idle to conjecture. So far as appears, the scope of the institution, its educational design, the methods appointed for fulfilling this design, the powers of the governing board, the degrees to be granted, and the entire framework of a college or university, as set forth in the second charter, were set forth in the first, with the same precision, in the same order, and in the same general language. The second charter was sought by the original trustees or suggested by the governor and agreed on by both, in order to increase the number of trustees, to intro-

¹ Reprinted in the *Princeton College Bulletin*, February, 1891. Mr. William Nelson, to whose studies of the early history of the province of New Jersey both the State and university are indebted, brought it to the notice of the faculty; but for him we should not now know the names of all the first trustees.

duce into the board representatives of the provincial government, to give to other religious communions a share in the administration, to secure the favor of civilians in Philadelphia, and to make the lay trustees equal in number to those who were clergymen. These statements indicate the only changes that were made. It was proposed to grant to four members of the council of New Jersey seats in the board *ex officio*. The proposal was rejected. What would have been the effect of its adoption no one can tell. It might have seriously interfered with the development of the college as an intercolonial or national college and reduced it to the rank of a local or provincial institution. But this is not at all certain; for a similar provision in the charter of Yale, as amended in 1792, did not prevent its growth into a great national university. It is not possible to say in whose minds the changes in the charter severally originated. We only know in a general way of the friendly correspondence and conference between the original trustees and the governor, and of the governor's expressed desire to give to the college a new and better charter.

In changing the constitution of a corporation, either the charter may be amended or a new charter may be granted. Why, in the case of the college, the latter method was adopted is not perfectly clear. It may be that this was regarded as the more convenient method, or that, even if not so convenient, it was thought either safer or more honorable, or both, to hold a charter from a royal governor than to hold one from a president of the council. Possibly some of the steps taken by the government in issuing the first charter were irregular, or possibly some of the steps necessary to be taken were omitted. Three facts are significant: No mention of the charter of 1746, so far as can now be ascertained, was made in the council's journal. In 1755 the first charter was attacked by a writer in the *New York Gazette*, and a reply by a friend of the college was published; but in this reply the first charter, far from being defended, is pronounced "probably invalid," and the tone of the note is one of felicitation that the legality of the college rests securely on the charter of 1748. In the same year the trustees presented an address to the governor who gave the second charter, and they welcomed him, not only as patron and benefactor, but as founder also.

These facts justify and almost compel the belief that the conviction was general that a cloud rested on the college's title to its franchises, which could be best removed by an absolutely new charter. But they do not warrant the statement that the first charter was impotent and void. It was actually operative until the new charter was granted; and, had it not been superseded, it would have continued operative until, challenged in the courts of the province, a decision had been rendered against it. Many of the official acts of governors and legislatures, if tested in the courts, would be held illegal, and some of them so illegal as to be invalid. But, never being challenged, they have

been just as potent as if they had complied with every constitutional demand. The first charter of the college, in its sphere, had certainly all the potency which acts of the kind just described have in their spheres. Moreover, we have not at this late day knowledge enough of the facts of the case to assert with confidence what, if the case had been tried, the decision of the court would have been. And even if it could now be satisfactorily proved that, of the steps necessary to be taken, enough were omitted to make it certain that the first charter would have been adjudged illegal, it never was. On the other hand, it was granted, it was announced, the college was advertised and opened on its basis, and it was called an "infant college," and one to be "adopted," by the very governor who granted the new charter. Let it even be supposed that Acting Governor Hamilton in granting the first charter was guilty of unlawful usurpation of power. Louis XVIII regarded Napoleon I as a usurper, and Charles II so regarded Oliver Cromwell. But neither the Bourbon nor the Stuart king held that the franchises granted under the government of his predecessor were for that reason null and void. Governor Belcher and his council, for reasons not known to us but satisfactory to themselves, granted a new charter instead of amending the old one; but that is no reason at all for taking a position which would compel the removal of the name of Jonathan Dickinson from the list of the presidents and the name of John Hamilton from the list of the founders of the college.¹

The vacancy in the office of governor was filled by the appointment in 1747 of Jonathan Belcher. Governor Belcher was a native of Massachusetts. His father, a man of large estate, had been a member of the provincial council of that province. The son was graduated at Harvard in 1699. Upon his graduation he visited Europe as a gentleman of fortune, and spent six years in Great Britain and on the Continent. He was received at the Court of Hanover, where he made the acquaintance of Sophia, the ancestress of those electors who became kings of England. On his return to Boston he became a merchant. In 1729 he was appointed the agent in England of the colony of Massachusetts, and in 1730 governor of the colony, an office he retained until 1741. During his administration he was actively interested in Harvard College. He took advantage of the opportunities his position gave him to

¹ It is true, as said above, that a friend of the college expressed, in the New York Gazette, the belief that the first charter was "probably invalid." But it can with equal truth be said that a devoted friend of the college expressed the fear that the second charter might be successfully attacked on legal grounds. This was Samuel Davies. So grave was his fear "that they would find some flaw in the charter and so overset it," that it controlled his conduct when in London (Maclean's History of the College, Vol. I, p. 233). Mere private opinions never determined the validity of a charter. A charter actually operative can be adjudged illegal or invalid only by the court having jurisdiction. The first charter was operative, and the college began its life under its protection. To postdate the beginning of the college two years, for the reason that some private citizens thought or some students still think that the first charter was "probably invalid," would be unwarrantable.

promote what he believed to be its welfare. He was not only an alumnus, but as governor of the colony he was a member of the board of overseers. His influence seems to have been exerted to compose the difficulties between the two ecclesiastical parties which at that period were struggling for the control of the institution. He was a man of intellectual sympathies and religious character, and had been cultivated by travel. Such a man, coming to New Jersey as its chief executive, would be disposed to take a deep interest in the prosperity of the new seminary of learning. He would easily be interested in the project of the seven graduates of New England colleges who were among its sponsors.

Governor Belcher, soon after his arrival in New Jersey, in August, 1747, began to think and write about the college. As early as October of that year, having received from President Dickinson a catalogue of the institution, he wrote to the Rev. Mr. Pemberton, then pastor in New York, expressing the hope that the latter would come to Burlington and "lay something before the provincial assembly of New Jersey for the service of our infant college." Especially interesting is the governor's statement: "I say our infant college, because I have determined to adopt it for a child, and to do everything in my power to promote and establish so noble an undertaking." Indeed, he wrote no less than three letters about the college on the same day: That to Mr. Pemberton already quoted; one to Jonathan Dickinson, whose death, unknown to the governor, had occurred the day before, and one to Mr. William Peartree Smith, of New York, in which the phrase "our infant college" is repeated. A week earlier he had written a letter to his friend Mr. Walley, of Boston, in which, speaking of the college, he expressed the opinion that Princeton was the best situation for it, and added; "I believe that the trustees must have a new and better charter, which I will give to them." Indeed, until the second charter was granted, on September 13, 1748, no one seems to have shown a greater interest in the institution than the governor of the province. The details of the second charter were the subject of correspondence and of frequent conferences between himself and the original promoters. One important question discussed was the persons to be named as the board of trustees, the board to which the property of the college was to be intrusted and which was to possess plenary power in administration. The interests of religion were cared for by reappointing the clerical trustees under the first charter, except Jonathan Dickinson, who had died, and Samuel Finley, and by adding four others. All of the four were members of the synod of New York, except David Cowell, pastor of the church at Trenton. When the division of the church took place Mr. Cowell took the side of the synod of Philadelphia, but he was not a violent partisan. Indeed, he was always a warm friend of Samuel Davies, and did much afterwards to induce Davies to accept the presidency of the college. Three "log college" ministers—Gilbert Tennent, William Tennent, jr., and Samuel Blair—who were trustees under the

first, are named in the second charter. The new clerical trustees were all active pastors.

Governor Belcher desired to associate the institution closely with the State. For eleven years he had been governor of the colonies of New Hampshire and Massachusetts. He was always disposed strongly to assert the right of the State to a large place in all great projects having in view the welfare of the people. It was this habit of asserting his dignity and authority as governor that first led to unfriendly relations between himself and the people of Massachusetts and finally caused his dismissal, as it was the lavish expenditure of his private resources in the support of the dignity of his office during his official life in his native province that seriously reduced his fortune. His correspondence shows his belief in the high value of the services which as governor he could render to the new college, and it was quite in keeping with his views and previous conduct to propose that not only the governor of the province, but several of his council, should be *ex officio* members of the corporation. The last clause of this proposal met with strenuous and successful opposition. Whether the East Jersey and New York trustees under the first charter opposed it, it is not possible positively to say. Whatever they may have thought of the gentlemen who composed the council as at that time constituted, it was probably no part of their original design to give a place to the official element, and they would no doubt have preferred to form no other connection with the State than that which binds every corporation to the government which created it. The strongest opposition to the proposal to give to the State any share in the administration came from the trustees who represented the log college, and especially from Governor Belcher's intimate friend Gilbert Tennent, then the pastor of the Second Presbyterian Church of Philadelphia. Even the innocent provision that constituted the governor of the province *ex officio* president of the board of trustees was introduced against the earnest, indeed somewhat indignant, remonstrance of Mr. Tennent. At last a compromise was made. The governor of the province was made *ex officio* the president of the board, and four members of the council were named as trustees. But the latter were not named as members of the council. They were appointed as eminent citizens of the province, and their names appear in the charter not as councillors but as individuals.

It is to the governor's interest in the college that we must attribute the appointment as incorporators of three eminent civilians of Philadelphia. The three laymen in the board under the first charter were residents of New York. These were retained, but Philadelphia was given an equal number. They were the Hon. John Kinsey, formerly attorney-general and at this time chief justice of Pennsylvania; the Hon. Edward Shippen, judge of the court of common pleas, and Mr. Samuel Hazard, an eminent private citizen. "In the preparation of the charter," says Dr. Maclean, "Governor Belcher sought Chief Justice Kinsey's advice, and placed it in his hands for revision before submit-

ting it to the attorney-general of New Jersey for his approval. In making these appointments Governor Belcher sought for the college not only the interest of the city of Philadelphia, but the interest also of its largest religious communion. Both Chief Justice Kinsey and Judge Shippen were members of the Society of Friends."

The charter which names these trustees recites, as the occasion of its grant, a petition presented by sundry of the subjects of the King, expressing their earnest desire that a college may be erected in the province of New Jersey, for the benefit of the said province and others, "wherein youth may be instructed in the learned languages and in the liberal arts and sciences," and that these petitioners have expressed their earnest desire that those of every religious denomination may have free and equal liberty and advantages of education in the said college, any different sentiments in religion notwithstanding. In the name of the King, therefore, it is granted that there be a college erected to be distinguished by the name of the College of New Jersey. The trustees are constituted a body politic, and after the provision is made that the governor and commander in chief of the province of New Jersey, for the time being, shall be a trustee, the original corporators are named. The charter was read in council on the 13th of September, having previously been examined by the attorney-general, and issued on the next day, the 14th of September, 1748.

Including the governor, there were 23 trustees. Of these 12 were ministers of the gospel, all of whom were liberally educated. Six of them were graduates of Yale, 3 were graduates of Harvard, and 3 received their training under the elder Tennent at the Log College. Of the lay trustees, Jonathan Belcher was graduated at Harvard, and William Smith, William Peartree Smith, and Peter Livingston at Yale. The four members belonging to the council of the province of New Jersey were John Reading, James Hude, Andrew Johnston, and Thomas Leonard. Andrew Johnston was elected treasurer. Three lay trustees were from New York and three were from Pennsylvania. Two of the trustees belonged to the Society of Friends and one was an Episcopalian. The governor was born of Puritan parents; in his younger manhood he was devout and active as a Puritan: later still he was thoroughly in sympathy with Whitefield and the Tennents, and in the last years of his life he was a member of the Presbyterian Church of Elizabethtown. The remaining trustees, whether laymen or ministers, were connected with the Presbyterian Church. The names of two that appear in the first charter do not appear in the second: The Rev. Jonathan Dickinson, who had died, and the Rev. Samuel Finley. Why the latter was not reappointed is not known. It is not necessary to suppose that a clergyman, who was afterwards elected president of the college, was at this time persona non grata to the governor, the council, his former colleagues, or the new trustees. It is more than probable that, not being strong, already burdened by the cares of both a parish and an academy in Maryland, and living at a long distance from the

college, he felt himself unable to endure the fatigues of travel over poor roads to the necessarily frequent meetings of the board.

Few boards of trust, having in view the purposes for which they were created, have been more wisely organized. In their several spheres its members were all men of standing. Many of them had already shown more than ordinary ability, and some of them were eminent. In the persons of the trustees three of the middle colonies, their two chief cities, three religious communions, commerce, the liberal professions, and the royal government of the province in which the college had its home were represented, and all who had a share in its administration were united in the earnest purpose to make it worthy of its franchises.

The charter of 1748 is to-day the charter of Princeton University. It has been amended in but a few, and these not important, particulars. Grateful for his grant of the charter, the trustees in 1775 addressed Governor Belcher as not only the patron and benefactor of the college, but its "founder." As has been shown, he was deeply solicitous for its welfare, and as governor, citizen, and Christian rendered to it great and conspicuous services. But the title "founder" applied to him exclusively is not deserved, and in itself is not happy. It is certainly unmerited, if it is to be interpreted as excluding either his predecessor, John Hamilton, or President Jonathan Dickinson, from sharing equally with him the honor due to those who laid the foundations of the university. After all, to speak of the "founder" of a university is to employ a metaphor. And it is not by a figure taken from among forms which have no life, even though it be a noble and spacious building, that the character and career of a university can be best exhibited. To obtain an adequate symbol we must rise into the realm of life. It is scarcely figurative to say that a university is not a mechanism, not even an artistic achievement, but an organism. And this is true of Princeton. A living seed, whose high descent we can trace through Yale and Harvard, through the Log College and Edinburgh, through Cambridge, Oxford, and Paris, back to Alcuin, and the school of Egbert at York, was planted here wisely and with prayer. We shall better state the facts and shall more nearly credit each benefactor with the service he rendered if we refuse to say: "These men or this man founded it;" and shall say instead:

Men planted it, men watered it, men cherished and nourished it, and men threw about it the safeguards of the common and the statute law. All the while it grew because of the living and energizing idea which informed it. For the same reason it yielded seed after its kind and became a mother of colleges. And year by year its leaves and fruit, as they still are, were for the healing and the vigor of the nation.

IV. ADMINISTRATIONS IN THE EIGHTEENTH CENTURY.

The first charter having been granted, the trustees took measures for the opening of the college. In their announcement, made on the 13th of February, 1747, they promised that it should be open to the

public in May. Neither its presiding officer nor the place where instruction would be given was named, but on the 27th of April they were able to say:

The trustees of the College of New Jersey have appointed the Rev. Jonathan Dickinson president of said college, which will be opened in the fourth week of May next, at Elizabethtown, at which time and place all persons suitably qualified may be admitted to an academic education.¹

No records remain from which can be ascertained the number of students during this first session. In 1748, however, 6 students were granted the degree of bachelor. "It is morally certain," says Dr. Maclean, "that some, if not all of them, had been in training under the supervision and instruction of President Dickinson." One was Richard Stockton, afterwards a signer of the Declaration of Independence. Mr. Dickinson's work as president was very brief. It began in the fourth week of May, 1747. He died before the first week of the following October had closed. The man to whom, as much as to any single person, the college was indebted for its existence, for the high ideas which informed it, and for the cordial cooperation of the church and state in its establishment, was permitted only to launch it upon its career. We possess no account of the curriculum to which we can appeal in justification of the degree granted to these first graduates. Their title rests solely upon the fact that they had pursued with credit a course which Jonathan Dickinson and Aaron Burr esteemed adequate for the first degree in the liberal arts. President Dickinson was their principal instructor. He had the assistance of the Rev. Caleb Smith, a graduate of Yale, the pastor at Newark Mountains, and later one of the most useful trustees of the college.

Mr. Dickinson died October 7, 1747, and the following notice of his death and burial appeared on the 12th of the same month. Dr. Hatfield, the historian of Elizabeth, supposes it to have been written by the Rev. Ebenezer Pemberton, of New York, one of his associate founders:

On Wednesday morning last, about 4 o'clock, died here, of a pleuritic illness, the eminently learned and pious minister of the gospel and president of the College of New Jersey, the Rev. Mr. Jonathan Dickinson, in the sixtieth year of his age, who had been pastor of the First Presbyterian Church in this town for nearly forty years and was the glory and joy of it. In him conspicuously appeared those natural and acquired moral and spiritual endowments which constitute a truly excellent and valuable man, a good scholar, an eminent divine, and a serious, devout Christian. He was greatly adorned with the gifts and graces of the Heavenly Master, in the light whereof he appeared as a star of a superior brightness and influence in the orb of the church, which has sustained a great and unspeakable loss in his death. He was of uncommon and very extensive usefulness. He boldly appeared in the defense of the great and important truths of our most holy religion and the gospel doctrines of the free and sovereign grace of God. He was a zealous professor of godly practice and godly living, and a bright ornament to his profession. In times and cases of

¹ "At the time specified the first term of the College of New Jersey was opened at Mr. Dickinson's house, on the south side of the old Rahway road, directly west of Race street."—Hatfield's History of Elizabeth, p. 350.

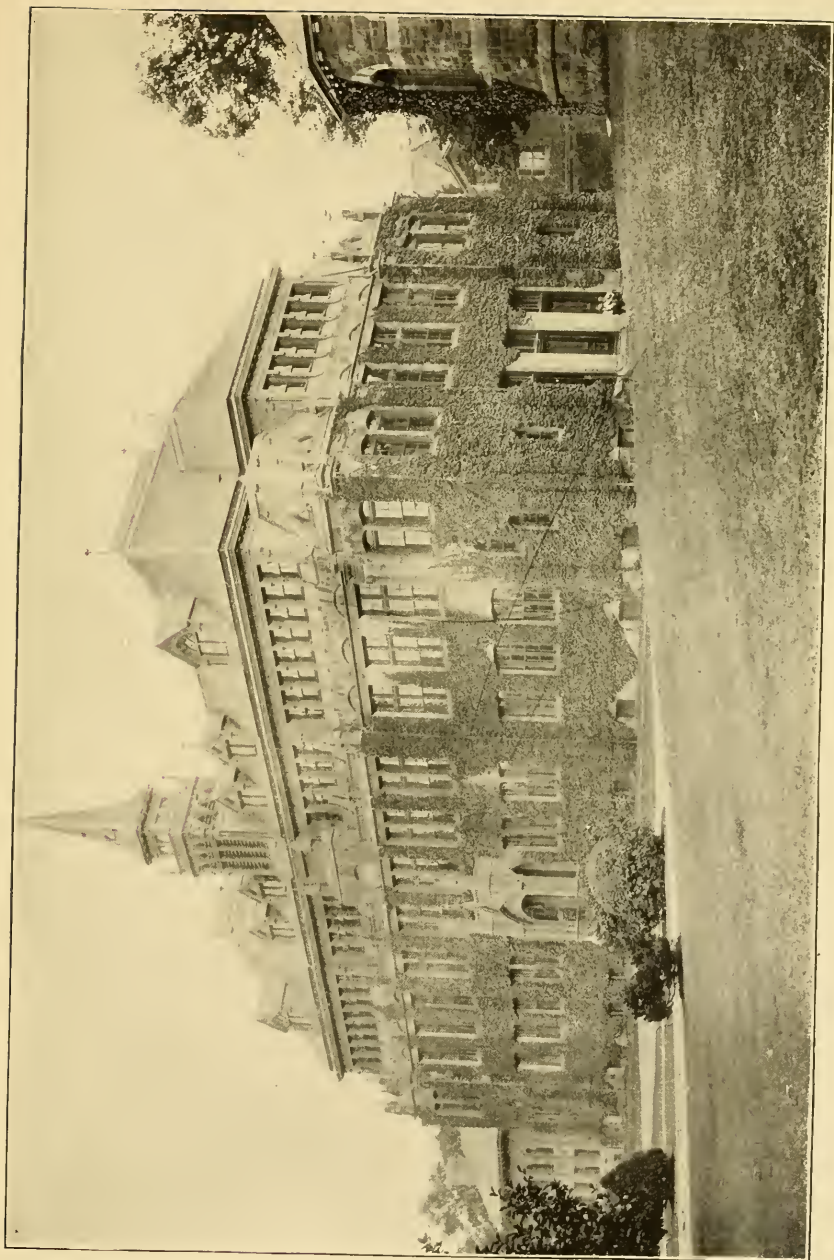
difficulty he was a wise and able counselor. By his death our infant college is deprived of the benefit and advantage of his superior accomplishments, which afforded a favorable prospect of its future flourishing and prosperity under his inspection. His remains were decently interred here yesterday, when the Rev. Mr. Pierson, of Woodbridge, preached his funeral sermon. As he lived desired of all, so never any person in these parts died more lamented. Our fathers, where are they? and the prophets, do they live forever?

Mr. Dickinson was 58 years of age when he was elected president of the college. He was the most eminent minister of the Presbyterian Church. Born in Massachusetts in 1688, and graduated at Yale in 1706, he was not 21 when he became the minister of the church of Elizabethtown.

It was a weighty charge to be laid on such youthful shoulders. And yet not too weighty, as the sequel proved. Quietly and diligently he applied himself to his work, and his success presently appeared to all. It was not long before he took rank among the first in his profession.¹

He united with the presbytery in 1716, and his church followed their pastor the next year. As a member of the judicatories of the Presbyterian Church he labored to unite its discordant elements, and was the chief author of the adopting act of 1729, the synodical act which made a national church of that communion possible, and which is substantially its doctrinal basis to-day. As a pastor he was not only faithful and efficient in caring for the moral and spiritual life of his people, but helpful every way. He read medicine and practiced it; he was an adviser in legal difficulties, and greatly aided his parishioners in their strife before the courts for their homes when their titles were attacked by the East Jersey proprietors. He published treatises in theology, apologetics, and church government. His sermons were regarded by his contemporaries as among the ablest preached in the colonies; and his name was often associated with that of the elder Edwards when the great theologians of the colonies were named. He was deeply interested in religious work, and united with Mr. Pemberton, of New York, and Mr. Burr, of Newark, in promoting a mission to the red Indians. Long before 1746 he felt the necessity of a college nearer New Jersey than Harvard or Yale; and he did all in his power to supply the want, by correspondence, by conference, by agitation in the synod, and by opening a classical and theological school in his own house. He was a man of devout religious character and earnest evangelical spirit. Though without sympathy with many of the measures employed by Whitefield, he was on Whitefield's side, encouraged and defended him, and invited him into his pulpit. He was a man of fine, manly presence, and serious but affable in his intercourse. It would be difficult to name another American clergyman of his day more widely and variously active, or whose activity was more uniformly wise and beneficent. This was due, as far as it could be due to

¹ Hatfield's Elizabeth, p. 329.



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any single quality, to a largeness of vision which enabled him to see both sides in a controversy and most of the factors in a practical problem. So far as his inner life has been revealed he seems to have been controlled by principle and impelled to action by high purposes. He was a man of calm temperament; and his gifts and attainments were made to yield the very best results to a resolute will. Yale may well be proud of him as an alumnus, and Princeton may well cherish the memory of the first as that of one of the greatest of her presidents.

Immediately upon the death of Dickinson the care of the college was intrusted to the Rev. Aaron Burr. The students were taken from Elizabethtown to Newark. It was fortunate that Burr was so near at hand. It is probable that the academy in Newark was still open. But whether it was or not, his conduct of that institution made it comparatively easy for him to take charge of the college. Its work went on without interruption; but no student was graduated until the second charter had been granted. To Burr belongs the honor of the organization of the curriculum of the college, its ceremonies, and its discipline. How deeply impressed he was by the dignity of a college appears clearly in the account of the first commencement,¹ held on the 9th of November, 1748, and of the inaugural address he then delivered. The State was represented by the governor and commander in chief of the province. The trustees under the new charter subscribed the oaths and declarations which the charter required, and elected Burr as president. This action was followed by the exercises of the commencement. The procession formed at the lodgings of the governor and moved to the place appointed for the public acts. The charter was read before the audience, who stood to hear it. In the afternoon the president of the college delivered a Latin oration on the value of liberal learning to the individual, to the church, and to the state. He unfolded the benefits conferred by the universities on Great Britain and congratulated his countrymen that as soon as the English planters of America had formed a civil state they wisely laid religion and learning at the foundation of their commonwealth, and always regarded them as the firmest pillars of the government. He referred with gratitude to the growing reputation of Harvard College in New Cambridge and Yale College in New Haven, which had sent forth many hundreds of learned men of various stations and characters in life who had proved the honor and ornament of their country. Most of the literati present, said Mr. Burr, looked

¹The reporter of this commencement was one of the trustees, William Smith, who was a corporator under both charters. He was not only a graduate of Yale College, but his interest in the acts of the new institution, whose first commencement he has narrated, was due to the fact that he held the position of tutor in his alma mater for five years. He was one of the most prominent lawyers in the province of New York, a man of great influence in colonial politics, earnestly desirous of a union among the colonies, and a member of the congress held at Albany to secure a union between them. Upon his death the New York Gazette described him as a gentleman of great erudition, the most eloquent speaker in the province, and a zealous and inflexible friend to the cause of religion and liberty.

to the one or the other of these colleges as their alma mater. The sun of learning had now in its western movement begun to dawn upon the province of New Jersey. They were fortunate in having as their generous patron their most excellent governor, who, from his own acquaintance with academic studies, well knowing the importance of a learned education, and being justly sensible that in nothing he could more subserve to the honor and interest of His Majesty's government and to the real good and happiness of his subjects in New Jersey than by granting them the best means to render themselves a religious, wise, and knowing people, had, upon his happy accession to his government, made the erection of a college in this province for the instruction of youth in the liberal arts and sciences the immediate object of his attention and care. He spoke with gratitude of his excellency's friendship shown in the ample privileges granted in His Majesty's royal charter of the college; privileges, said Mr. Burr, the most ample possible consistent with the natural and religious rights of mankind. He spoke, in a tone not only of congratulation but of triumph, of the provision of the charter which grants free and equal liberty and advantages of education in the college, any different sentiments in religion notwithstanding, asserting that in this provision they saw the ax laid to the root of that anti-Christian bigotry which had in every age been the parent of persecution and the plague of mankind, and that by the tenor of the charter such bigotry could assume no place in the College of New Jersey. The disputations of the students followed. These were carried on in Latin. Six questions in philosophy and theology were debated. The reporter of the commencement names only one: "*An libertas agendi secundum dictamina conscientiae, in rebus mere religiosis, ab ulla potestate humana coerceri debeat?*" Upon the conclusion of the disputations, the president presented the candidates to the trustees, asking whether it was their pleasure that they should be admitted to the degree of bachelor of the arts; and the degrees were bestowed. The degree of master, honoris causa, was accepted by the governor. An oration of welcome was then pronounced in Latin by Mr. Daniel Thane, one of the new bachelors. Like the discourse of the president, it was a eulogy of the liberal arts, in view of the benefits they yielded to mankind in private and in social life, and was concluded by an expression of the gratitude of the bachelors to his excellency, the governor, the trustees, and the president of the college. After the public exercises the trustees met, adopted the college seal, and enacted laws for the regulation of the students. "Thus," concludes the reporter, "the first appearance of a college in New Jersey, having given universal satisfaction, even the unlearned being pleased with the external solemnity and decorum which they saw, it is hoped that this infant college will meet with due encouragement from all public-spirited, generous minds; and that the lovers of mankind will wish it prosperity and contribute to its support." Princeton University may well congratulate itself on

the first public appearance of the college in its annual ceremony, on the stately and decorous observances, and the large-mindedness of the president's inaugural discourse.

The college laws passed by the trustees on the same day show the standard of admission to have been for the time a high one. No one could be admitted to the college who was not able to render Virgil and Cicero's orations into English, translate English into true and grammatical Latin, translate the Gospels into Latin or English, and give the grammatical construction of the words. The curriculum of the college was in harmony with its standard of admission. The Latin and Greek languages and mathematics were studied throughout the entire course. Physical science was represented by natural philosophy and astronomy. Logic was studied with text-book, and its practice was secured by discussions. Rhetoric was taught in the same way; and essays and declamations were required. Mental and moral philosophy were prominent studies of the higher classes.

The loss of the minutes of the faculty makes it impossible to present in detail the curriculum and the methods of instruction. But we are fortunate in possessing letters of Joseph Shippen of Philadelphia, the son of Judge Edward Shippen, a trustee of the college, which give us a vivid picture of the life of a student. In 1750 he was a member of the freshman class. In a letter to his father, written in French, he says:

But I must give you an account of my studies at the present time. At 7 in the morning we recite to the president lessons in the works of Xenophon in Greek, and in Watts' Ontology. The rest of the morning, until dinner time, we study Cicero De Oratore and the Hebrew grammar, and recite our lessons to Mr. Sherman, the college tutor. The remaining part of the day we spend in the study of Xenophon and ontology, to recite the next morning. And besides these things, we dispute once every week after the syllogistic method; and now and then we learn geography.

Two months later he requests his father to send him "Tully's Orations, which," he adds, "I shall have occasion to use immediately." In a letter of May 12, 1750, he says:

I believe I shall not want any more books till I come to Philadelphia, when I can bring them with me, which will be Gordon's Geographical Grammar, and (it may be) Watts's Astronomy and a book or two of logic. We have to-day a lesson on the globes. As I have but little time but what I must employ in my studies, I can't enlarge, otherwise I would give you some account of our college, as to the constitution, method, and customs, but must leave that till I see you.

On the 1st of June he writes:

I shall learn Horace in a little while; * * * but my time is filled up in studying Virgil, Greek Testament, and rhetoric, so that I have no time hardly to look over any French, or algebra, or any English book for my improvement. However, I shall accomplish it soon. * * * The president tells our class that we must go into logic this week, and I shall have occasion for Watts's Book of Logic.

The letters of young Shippen show clearly the studies of the freshman class. Watts's Astronomy is, in all probability, the volume

entitled *The Knowledge of the Heavens and the Earth Made Easy; or, The First Principles of Geography and Astronomy Explained*, an octavo published first in 1726, the sixth edition of which appeared in 1760. Its author was Isaac Watts, whose *Imitations of the Psalms* was already beginning to displace the version of Rouse in the Presbyterian churches. He was the author also of the book of logic which Shippen studied; and of this book Dr. Johnson has said: "It has been received into the universities, and therefore wants no private recommendation. If he owes part of it to Le Clerc, it must be considered that no man, who undertakes merely to methodize or illustrate a system, pretends to be its author." The text-book which in the correspondence is called Watts's *Ontology* is the same author's *Essay on the Improvement of the Mind; or, Supplement to the Art of Logic*. It had a wide circulation and a long life. It appeared first in 1741 as a single octavo volume, and when Shippen studied it at Princeton was in its third edition. As early as 1762 it was translated into the French, and published at Lausanne. Dr. Johnson not only acknowledges his own indebtedness to it, but adds, "Whoever has the care of instructing others may be charged with deficiency in his duty if this book is not commended." Isaac Watts was not a university man. The *Independents of England*, in his day, had to rely for their education on private academies. Few men of his age, however, had their powers so well in hand as he had his, and few men have employed their powers more usefully. His literary product is enormous in its bulk and wide in its range. His sympathy with youth made him an admirable composer of text books. While England during the eighteenth century produced many writers of far greater attainments and endowments, it is questionable whether it produced any other so immediately and widely useful.

The sophomore class studied rhetoric, mathematics, natural philosophy and astronomy, and continued their classical reading. Astronomy was studied with the aid of a text-book and the orrery constructed by David Rittenhouse. The text-book in natural philosophy was a work in two volumes. Its author was Benjamin Martin, a learned optician, who appears to have been as prolific a writer as Isaac Watts, and whose works, in their day, were highly esteemed. No less than thirty-one of his works were published. His natural philosophy was entitled *Philosophia Britannica, a New and Comprehensive System of the Newtonian Philosophy, Astronomy, and Geography, with Notes*. He conducted a school, made optical instruments, invented a reflecting microscope, and enjoyed a high reputation as a maker of spectacles. He wrote on natural philosophy, on electricity, on the construction of globes, and on the elements of optics.

The study of the classics was continued until graduation. The seniors had a special course in ethics, using as a text-book Henry Groves's *System of Moral Philosophy*, in two volumes. As early as the

administration of President Burr, more time than was customary in colleges was devoted to the study of mathematics and natural science. Optional studies were pursued in these branches. In 1752 Shippen writes as follows: "The president has been instructing two or three of us in the calculation of eclipses." He also speaks of his studying, outside of the necessary exercises of the college, the theory of navigation.

While President Burr was organizing the curriculum the trustees were conferring and corresponding about the permanent location of the college. Newark was too near to New York City to satisfy the trustees residing in Pennsylvania. It was important, if the college was to retain the support of the communities represented in the board of trustees, that a place should be selected which would be reasonably convenient to both eastern Pennsylvania and New York. Proposals were made to two of the central towns of New Jersey. The trustees were fully aware of the pecuniary and social value of the college to any town in which it should be placed, and they were determined not to plant it among any people who were unwilling to compensate the institution for its presence. In September, 1750, they voted—

that a proposal be made to the towns of Brunswick and Princeton to try what sum of money they could raise for the building of the college by the next meeting, that the trustees may be better able to judge in which of these places to fix the place of the college.

In the following May the trustees selected New Brunswick—

Provided the citizens of the place secure to the college £1,000 in proclamation money, 10 acres for a college campus, and 200 acres of woodland not farther than 3 miles from the town.

Meanwhile the citizens of Princeton were active and anxious. They were ready with a proposition as to land for the building, and with promises of a subscription for its erection. The treasurer and another member of the board were directed to view the land at Princeton, and also that promised by the inhabitants of New Brunswick, and to report to the trustees in the following September. By September the views of the trustees concerning the respective advantages of the two towns had somewhat changed, and from this time until September, 1752, when it was voted that the college be fixed at Princeton, the latter place steadily increased in favor.

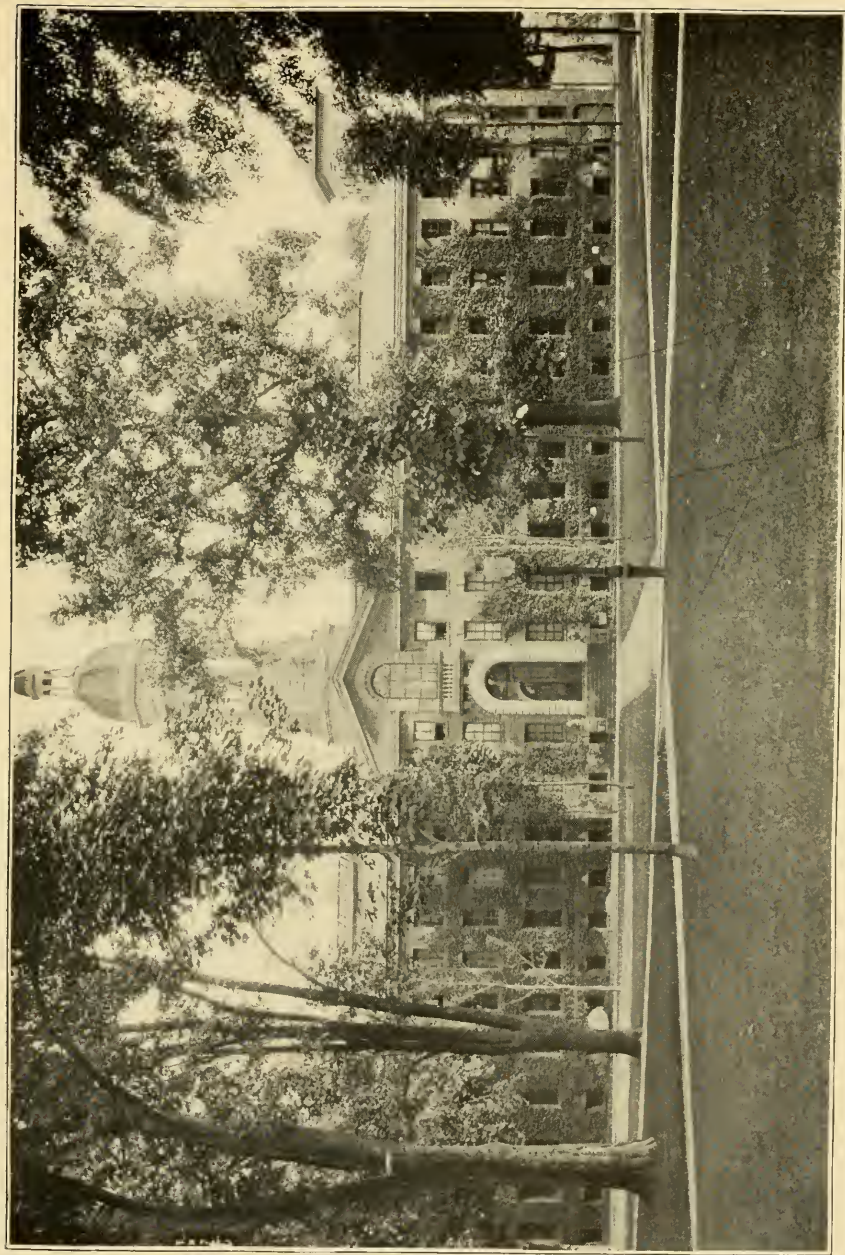
Princeton was almost on the line between the eastern and western divisions of New Jersey. Indeed, it lies between the lines made by the two surveyors, Keith and Lawrence. It is almost midway between New York and Philadelphia, and its one street was a part of the great thoroughfare between them. It stands upon the first highland west and north of the ocean; and this highland, though but a little more than 200 feet above the level of the sea, is the first of the foothills of the Appalachian Mountains. A settlement had been made as early certainly as 1696. Four of the seven families of settlers belonged to

the Society of Friends. They came from other parts of New Jersey. The three remaining families came from New England. These families—the Clarks, the Oldens, the Worths, the Horners, the Stocktons, the Fitzrandolphs, and the Leonards—“constituted the strength and sinew of the community, not only at the beginning, but long afterwards.”

A few miles east of Princeton stands the village of Kingston. It is thought that Kingston derived its name from the fact that it stood upon the road called the King's Highway between New Brunswick on the Raritan and Trenton on the Delaware. If not settled before Princeton, it received its name earlier, and its designation suggested the name of the town in which the college was placed. It is not unlikely that it was called after William the Third of England by his title of prince, and that the name of the college building, Nassau Hall, was suggested to Governor Belcher by the name of the town in which it stood. The conditions insisted on by the trustees were all met by the people of Princeton. Mr. Sergeant, the treasurer, had already viewed the 10 acres of cleared land on which the college was to stand and the 200 acres of woodland. Final action was taken by the board in September, 1752. The terms of payment of the £1,000 proclamation money are set forth in the vote of that date. The trustees demanded that a deed of the land be executed by a certain date, or the privilege of having the college established at that place would be forfeited. Four and a half acres of ground were deeded to the college by Nathaniel Fitzrandolph, and the date of the execution of this deed may be regarded as the date of the college's location in the town where it now stands.

It was determined to proceed at once with the erection of two buildings—a college hall and a house for the president. It was voted that the college hall be built of brick, if good brick could be made at Princeton. Fortunately, at a subsequent meeting, the vote was rescinded, and stone was selected. The president's house, which was to have been built of wood, was built of brick. The exact site of the college on the land was selected by Samuel Hazard, and the plan in general was indicated by Dr. Shippen. Each of them acted in association with Mr. Robert Smith, the architect of the building. The ground was broken in July, 1754. Soon afterwards the corner stone was laid at the north-west corner of the cellar. The building was completed in 1757. It was 170 feet long and 54 feet wide. At the center it projected toward the front 4 feet and toward the rear 12 feet. What is now the cellar was then the basement. It had, as now, three stories and was surmounted by a cupola. Twice since its erection, in 1802 and 1855, the interior of the building has been destroyed by fire, but the honest workmanship of the first builders has enabled it to survive both desolations. Dr. Finley thus describes it:

It will accommodate about 147 students, computing three to a chamber. These are 20 feet square, leaving two large closets, with a window in each, for retirement. It has also an elegant hall of gentle workmanship, being a square of near 40 feet, with a neatly finished front gallery. Here is a small, though exceedingly good organ,



PRINCETON UNIVERSITY, NASSAU HALL.

which was obtained by a voluntary subscription, opposite to which and of the same height is erected a stage for the use of the students in their public exhibitions. It is also ornamented on one side with a portrait of his late majesty at full length, and on the other with a like picture (and above it the family arms neatly carved and gilt) of His Excellency Governor Belcher. The library, which is on the second floor, is a spacious room, furnished at present with 1,200 volumes, all of which have been gifts of the patrons and friends of the institution both in Europe and America. There is on the lower story a commodious dining hall, together with a large kitchen, steward's apartments, etc. The whole structure, which is of durable stone, having a neat cupola on its top, makes a handsome appearance and is esteemed to be the most convenient plan for the purposes of a college of any in North America.

Governor Belcher was not content simply to enjoy the position of official patron of the college. He gave to its interests his time. He commended it to his friends, encouraged the trustees in every way, and was one of its largest benefactors. It was appropriate that the trustees should, as they did, propose to name the new building after him. This honor the governor declined, and requested the trustees to call the building Nassau Hall, as "the name which expresses the honor we render in this remote part of the globe to the immortal memory of the glorious king, William the Third, who was a branch of the illustrious house of Nassau." The trustees recorded his letter, and ordered that "the said edifice be in all time to come called and known by the name of Nassau Hall." The college was removed to Princeton in the autumn of 1756. "In that year," says Mr. Randolph in his memoranda, "Aaron Burr, president, preached the first sermon and began the first school in Princeton College." The college opened with 70 students.

The erection of this building required a large addition to the funds of the college. The friends of the institution in the colonies, unable to meet the whole expense, sent to the mother country a commission to ask contributions. The governor wrote in behalf of the commission to his British friends. Two clergymen were found who were willing to act as solicitors. These were the Rev. Samuel Davies, of Virginia, and the Rev. Gilbert Tennent, of Philadelphia. It was necessary to their success that they secure the sanction of the synod of New York. The commendation of the synod was addressed to the general assembly of the Church of Scotland. It stated the importance of the college to the congregations under the care of the synod. It set forth the services which the college had already rendered in supplying educated and accomplished ministers for these churches. It certified that Mr. Tennent and Mr. Davies were appointed by both the trustees and the synod, and recommended them and their mission to the acceptance of the Church of Scotland. Davies and Tennent were well received by the Independent and the Presbyterian ministers of England. The Scottish general assembly heard their petition favorably, and even with enthusiasm, and appointed a committee to draw up an act of recommendation for a collection in the churches. This was the more gratifying because the synod of Philadelphia, or several of its members, had endeavored by correspondence to put stumbling blocks in the way

of their success, no doubt because of their desire to promote the interests of that synod's college. Tennent visited his native Ireland, and successfully brought the subject to the attention of the synod of Ulster.

"The mission of these gentlemen," says Dr. Maclean, "was successful beyond all expectation, and they obtained an amount of funds which enabled the trustees to proceed without further delay in the erection of their proposed college hall, and also of a house for the residence of the president and family."¹ Tennent and Davies received in London about £1,200, and from the west of England and from Ireland Tennent obtained £500. Davies collected in the provinces about £400. In addition to this, about £300 was contributed for funds for candidates for the ministry, and collections for the college were made in the churches in Scotland and Ireland by order of the general assembly of the Church of Scotland and of the synod of Ulster.

The college had now been in existence for eleven years. It had a permanent home in a favorable location, and was the possessor of the finest college hall in the country. Effective measures had been taken to heal the schism in the Presbyterian Church. The reunion of the two synods, which brought to the aid of the college and to its patronage a far larger number of friends than up to this time it had possessed, took place in 1758. But before the reunion two of its most important friends passed away. Governor Jonathan Belcher² died on Wednesday, the 31st of August. In less than a month his death was followed by that of President Aaron Burr. Governor Belcher's death was not unexpected. He was almost 76 years old, and for several years he had been a paralytic. But President Burr was only 41, and it had been hoped that the college, whose curriculum and discipline he had so wisely organized, would have the benefit of his wisdom for many years to come. Born in 1716, he was graduated at Yale in 1735, and was ordained at Newark in 1738. For nine years he was the pastor of the Presbyterian Church in that place, and conducted also a large Latin school. In 1747, on the death of Dickinson, he took charge of the college, and

¹ History of the College, Vol. I, p. 152.

² The administration of Governor Belcher in New Jersey was wise and able and of great advantage to the province, as well as to the college. Samuel Smith, the historian, and a contemporary, contrasts his career as governor of Massachusetts with his career as governor of New Jersey. In Massachusetts he "carried a high hand in the administration, disgusted men of influence, and at one time, putting a negative on several counselors, occasioned so many voices to unite in their applications against him that he was removed from his government." When he was appointed governor of New Jersey, "he was advanced in age, yet lively, diligent in his station and circumspect in his conduct, religious, generous, and affable. He affected splendor at least equal to his rank and fortune, but was a man of worth and honor. And though in his last years under great debility of body from a stroke of palsy, he bore up with firmness and resignation and went through the business of the government in the most difficult part of the late war with unremitting zeal in the duties of his office." No act of his administration, however, gave him greater satisfaction than his grant of the charter of 1748 to the college. From the day of its grant to his death he was among its most active, influential, and generous benefactors.

was reelected president under the new charter. The Rev. Caleb Smith delivered, by appointment of the trustees, a discourse commemorative of President Burr, in which he is presented as a peace-loving, studious, and industrious man of quick and large intelligence, and showing great wisdom and sagacity in the government and administration of the college, devout and earnest as a Christian, and as a preacher "he shone," says Mr. Smith, "like a star of the first magnitude." The following extract from the memorial discourse goes far in explaining the wide popularity he enjoyed and his conspicuous success as president:

He was a great friend to liberty, both civil and religious, and generously espoused this noble cause on every suitable occasion. As he abhorred tyranny in the state, so he detested persecution in the church, and all those anti-Christian methods which have been used by most prevailing parties, somehow or other, to enslave the consciences of their dissenting brethren. He was very far from indulging a party spirit and hated bigotry in all its odious shapes. His arms were open to a good man of any denomination, however he might in principle differ or in practice disagree as to what he himself, in the lesser matters of religion, judged to be preferable. He was no man for contention, and at a wide remove from a wrangling disputant; these bitter ingredients came not into the composition of his amiable character. His moderation was well known to all men that knew anything of him. A sweetness of temper, obliging courtesy, and mildness of behavior, added to an engaging candor of sentiment, spread a glory over his reputation, endeared his person to all his acquaintances, recommended his ministry and whole profession to mankind in general, and greatly contributed to his extensive usefulness.

Four days after the death of Burr the commencement of 1757 took place. It was the first commencement at Princeton. The graduating class numbered 22. Without any delay a successor was chosen. Seventeen out of the 20 trustees present at the meeting voted for the father-in-law of Burr, the Rev. Jonathan Edwards, of Stockbridge, Mass. It required no little pressure to induce Mr. Edwards to leave Stockbridge and his work among the Indians. It was the more difficult because his life there gave him the time and the seclusion needed for study and composition. To quote the language of the trustees, "he came only after repeated requests." An ecclesiastical council, in December, 1757, released him from his labors at Stockbridge. He reached Princeton and was qualified as president on the 16th of February, 1758. One week later he was inoculated for the smallpox and died on the 22d of March. He preached before the college, but did little teaching. We are told that—

he did nothing as president, unless it was to give out some questions in divinity to the senior class, to be answered before him; each one having opportunity to study and write what he thought proper upon them. When they came together to answer them, they found so much entertainment and profit by it, especially by the light and instruction Mr. Edwards communicated in what he said upon the questions, when they had delivered what they had to say, they spoke of it with the greatest satisfaction and wonder.¹

We can easily understand how great a blow the death of this great man, almost immediately after his accession to the presidency, must

¹ Edwards's Works, Biographical Introduction.

have been to the college. But the fact that he had accepted the presidency position gave celebrity to the college, and, though he was not permitted to labor for it, the college has always derived great advantage from his illustrious name. "Probably no man," says Dr. Maclean, "ever connected with this institution has contributed so much to its reputation both at home and abroad.

Less than a month after the death of President Edwards, the trustees met for the election of his successor. They turned to a graduate of the elder college that had now given them three presidents, and invited the Rev. Mr. James Lockwood, of Weathersfield, Conn., to take the vacant place. Dr. Ashbel Green speaks of him as a man of great worth and high reputation. He declined the election as later he declined the election to the presidency of Yale College, after the resignation of Rector Clapp. Up to this time the prevailing influence had been that of the New England Presbyterians of East Jersey. The first three presidents were graduates of Yale; and when the fourth election was held another Yale graduate was chosen. The statement of Mr. Davies, however, that himself and another gentleman divided with Mr. Lockwood the votes of the trustees would seem to indicate that what may be called the New England element had to face formidable rivals in the board. It is not probable that the board was divided into parties; but it is not difficult to believe that the trustees from East Jersey, who owed so much to the two colleges of New England and who were in sympathy with their methods and aims, held that the college must for some time to come obtain its chief executive officer from among the graduates of Yale and Harvard. Two or three considerations, however, after Mr. Lockwood's declinature led a large majority of the board to look elsewhere. The now disbanded log college, whose friends had united with the College of New Jersey in the support of the latter institution, had as yet been given no representative in the executive office; the patronage of the college was more and more found in the middle and southern colonies; and the Presbyterian Church was developing rapidly a distinctive and influential ecclesiastical life. Meanwhile two Presbyterian ministers, one of whom was graduated at the school of a son of the log college, and the other probably a graduate of the log college itself, had discovered gifts which seemed to their friends to fit them for the presidential office. Both were prominent ministers of the church. One was eminent as a sacred orator, the other as a classical scholar and teacher. One of them lived in Virginia and the other in Maryland, two colonies to which the college was looking for students. When Mr. Lockwood declined, the board's attention was fixed exclusively upon these two men, the Rev. Samuel Davies and the Rev. Samuel Finley. The choice fell upon Mr. Davies. He was chosen at a meeting held the 16th of August, 1758. At first he declined absolutely, partly because of the unwillingness of the Virginia Presbyterians to give him up to the college, and partly because he believed

that Mr. Finley would make the better president. But opposition to Finley developed in the board, and a way was found for the release of Davies from his Virginia parish. A meeting of the trustees was held in May, 1759, when he was again elected. He began his administration on the 26th of the following July.

The new president was the most eloquent preacher in his communion. One of the historians of the Presbyterian Church,¹ does not hesitate to call him "next to Whitefield, the most eloquent preacher of his age." His Celtic blood endowed him with the gifts of vivid emotion and fervid speech. He had passed through a religious experience as violent in its phases as that of Bunyan or Whitefield. The classical and theological education he had received at the school of Samuel Blair had disciplined his powers without diminishing his enthusiasm. He was in full sympathy with the theology of the evangelical revival, and ardently adopted the measures by which the revival was promoted. In Virginia, where the Church of England was established, and where it was necessary for ministers not connected with the establishment to procure from the general court licenses to hold religious services, Davies was fortunate enough to obtain one. He was settled at Hanover as the pastor of the church, but his eloquence was heard in the neighboring counties by delighted congregations. "The different congregations or assemblies to which he ministered were scattered over a large district of country, not less than 60 miles in length, and the licensed places for preaching, of which there were seven, were, the nearest, 12 or 15 miles apart."² In addition to his work as pastor and preacher, he was the most prominent citizen of his colony in maintaining and defending the rights secured to the Nonconformists by the Act of Toleration. His addresses and correspondence show that the cause of religious liberty in Virginia could not have had a wiser, abler, or more faithful advocate. What large-mindedness, catholicity of spirit, and diplomatic courtesy could effect was secured by his activity to the dissenting Presbyterian colonists and to their clergy. The contest for toleration was long and doubtful. Indeed, toleration was not finally secured until religious liberty was won by the separation of Virginia from the mother country. But to Davies, as much as to any one man, the Presbyterians of Virginia owed the confirmation of their right as British subjects to worship God after the customs of their fathers. Amid all this work he found time to take a large and active part in the general work of the growing church to which his congregation belonged. He led the Presbytery of which he was a member in its organization of missionary labors, and no counsel was more highly valued in the synod than his.

His eloquence and ability and his popularity in Virginia and throughout the church by themselves might well have led the trustees to invite him to the presidency of the college. But though never a trustee himself, until as president he became a member of the corporation, he was

¹ Dr. Gillett.

² Maclean's Hist., Vol. I, p. 223.

early associated with it. At the commencement of 1753, as a candidate for master, he defended the thesis, *Personales distinctiones in Trinitate sunt aeternæ*, and was granted the degree. It was as a laureatus of the college, therefore, as well as one of a commission of the synod, that in November of the same year he sailed for Great Britain with Gilbert Tennent to ask contributions for the institution. The success of the commission was largely due to the profound impression made by the preaching and the charming personality of Davies. Everywhere he went he justified the reputation for eloquence which preceded him. He was heard seventy times in Great Britain, and, it is said, never failed to produce a profound spiritual impression. Nor did his sermons, like those of Whitefield, lose their power to interest when reproduced in type. Undoubtedly, the criticism that their language is often loose and their rhetoric often turgid, is just. But they are great discourses; organized by one who knew the power of eloquence and could wield it, suffused with feeling, made substantial by weighty truths and vitalized by the spirit of the Great Awakening. The popularity of Davies as a preacher survived for many years the man himself. Between his death, in 1761, and the close of the century no less than nine editions of his sermons were published in England. These were widely circulated in that country and in America. It is a remarkable tribute to a literary product, the whole of which was thrown off rapidly and the most of which was published posthumously, that was paid by his successor in the presidency, Ashbel Green, more than sixty years after Davies's death: "Probably there are no sermons in the English language which have been more read or for which there has been so steady and unceasing a demand for more than half a century." Twenty years after this tribute was paid to them a new edition was published in America and introduced to a new generation of readers by the Rev. Albert Barnes.

Davies began his administration of the college at the commencement of 1759. His popularity in the colonies increased the number of the students in attendance to nearly if not quite 100. The curriculum so admirably organized during the presidency of Aaron Burr, as far as appears, was not altered or extended. Admission to the freshman class was granted on the same terms, except that the candidate was required to demonstrate his acquaintance with "vulgar arithmetic." The annual examinations of the classes were open to the public and any "gentleman of education" present might question the students. The custom of punishment by fines which prevailed was so far changed that the tutors were permitted to substitute other modes of correction less than suspension. The services of morning and evening prayers were varied; a chapter of Holy Scripture was to be read in the morning, a psalm or hymn to be sung in the evening; customs which were observed until evening prayers were abolished during the administration of Dr. McCosh. One change in morning prayer made at this time had a much

shorter life. It was resolved by the trustees that the president and tutors might appoint a student to read a passage of Scripture "out of the original language." The catalogue of the college library was published with a preface written by the president, in which he urged its increase "as the most ornamental and useful furniture of a college, and the most proper and valuable fund with which it can be endowed." The whole number of volumes in the library was less than 1,200. "Few modern authors," writes President Davies, "adorn the shelves. This defect is most sensibly felt in the study of mathematics and the Newtonian philosophy in which the students have but very imperfect helps either from books or from instruments." The question of the length of residence necessary to secure the first degree in the arts was discussed by the trustees, and it was determined that "every student shall be obliged to reside in college at least two years before his graduation."

The Pennsylvania Gazette contains an account of the commencement of 1760. The odes on Science and Peace, written by the president and sung by the students, and the description of the orations of the graduating class confirm the remark of Ashbel Green, that President Davies "turned the attention of his pupils to the cultivation of English composition and eloquence." His effective oratory, we can easily understand, deeply impressed the students; and the duty of preparing and delivering an oration each month, which he put upon each of the members of the senior class, was no doubt one of the causes of the establishment a few years later of the Well-Meaning and Plain-Dealing clubs, which as the Cliosophic and American Whig societies are in existence to-day.

The brief administration of Davies abundantly justified his election to the presidency. Jeremiah Halsey, then tutor, writing soon after Davies's arrival in Princeton to begin his work, says of him:

He has a prodigious stock of popularity. I think in this respect equal if not superior to the late President Burr. He has something very winning and amiable in his deportment, and at the same time commanding reverence and respect, so that he appears as likely to shine in this character as anyone that could be thought of on this continent.

He was indefatigable in labor, and he worked with an enthusiasm which rapidly broke down a constitution not strong at its best. In January, 1761, "he was seized with a bad cold," which refused to yield to remedies; an inflammatory fever followed. He died on the 4th of February, 1761, when only 37 years of age. He was president for only a year and a half. *Heu quam exiguum vitæ curriculum!*¹

Upon the death of Mr. Davies the board of trustees had no difficulty in choosing a successor. A number of them at Davies's first election had cast their votes for Samuel Finley. Davies himself thought Finley better fitted than himself to perform the duties and bear the burdens

¹ From the inscription on his monument in the cemetery.

of the office. A meeting of the trustees was called to be held the 28th of May, 1761, but a quorum not being in attendance a second meeting was held three days later. At this meeting Mr. Finley was unanimously chosen. For ten years he had been an active member of the board, and was perfectly conversant with the state of the college. He had acted as president pro tempore. Mr. Finley was not a man to postpone an answer to an election for the sake of appearances. He was exceptionally frank and direct in speech and action. We need not be surprised, therefore, that the minutes which record his election contain the statement that "the said Mr. Finley being informed of the above election was pleased modestly to accept the same." How highly he was regarded by the friends of the college is evident from a letter written by the Rev. David Bostwick, who soon after became a trustee of the college, to the Rev. Mr. Bellamy, in March, 1761. Referring to the death of Davies and the need of a successor, he says: "Our eyes are on Mr. Finley, a very accurate scholar, and a very great and good man. Blessed be the Lord that such an one is to be found."

Samuel Finley was born in Ireland, in the county of Armagh, of a Scottish family, and was one of seven sons. Early in life he discovered both a taste for learning and fine powers of acquisition. The religious education which he obtained in the family determined his studies in the direction of theology, and he looked forward to the life of a minister even before his family migrated to America, when he was in his nineteenth year. He reached Philadelphia in September, 1734, and, as soon as possible, he continued his preparation for the ministry. The six years which intervened between his arrival in 1734 and his license to preach on the 5th of August, 1740, appear to have been passed in earnest study of the classics and of divinity. At all events, the attainments for which he was distinguished, which gave to the academy instituted by him its high and wide reputation, and which led to his invitation, finally, to become president of Nassau Hall, make it highly probable that this period of his life was passed in study, under the direction of one no less competent than William Tennent, and full of Tennent's evangelical spirit. He was licensed when the evangelical revival was exerting its widest influence. He threw himself into the movement with great enthusiasm, preaching with earnestness. For six months he supplied the pulpit of the Second Presbyterian Church, of Philadelphia, and was ordained by the Presbytery of New Brunswick in October, 1742. Of the several calls received by him he was disposed to accept one from Milford, Conn. His presbytery of New Brunswick sent him there, permitting him to preach at other points if the way should be open. A second religious society had been established at New Haven, but was not yet recognized by either the civil or the religious authorities. Mr. James Pierpont, a son of the Rev. James Pierpont, was interested in the new church and invited Finley to preach before it. This was illegal; and on the 5th of September, as he

was about to occupy the pulpit, he was arrested and imprisoned. He was indicted by the grand jury and convicted of vagrancy, and sentenced to be exiled from the colony. The sentence was executed; and he was unable to induce the authorities to permit his return. In June of the next year he accepted an invitation to become the pastor of the Presbyterian Church in Nottingham, Md., where he remained for seventeen years. Mr. Ebenezer Hazard, some time Postmaster-General of the United States, says of Dr. Finley:

He was remarkable for sweetness of temper and politeness of behavior. He was given to hospitality, charitable without ostentation, exemplary in discharge of his relative duties, and in all things showing himself a pattern of good works. He was a Calvinist in sentiment. His sermons were not hasty productions, but filled with good sense and well-digested sentiment, expressed in language pleasing to men of science, yet perfectly intelligible by the illiterate. They were calculated to inform the ignorant, to alarm the careless and secure, and to edify and comfort the faithful.

Such a man's pastorate would be likely to bear fruit in the quiet and continuous development of a high sentiment in the community. Before his pastorate he engaged in some religious disputes, and these are embodied in two sermons. Other discussions were carried on by him after his settlement; but his only publications are seven discourses, the last being a sermon on the life and character of his predecessor, Mr. Davies. He was most successful as a teacher and as the administrator of the two educational institutions with which he was officially connected. Not long after his settlement at Nottingham he began to gather about him pupils, following the example of William Tennent, on the Neshaminy. No doubt he was led into this work by his sense of the need of ministers in the Presbyterian Church, but his pupils were not all of them candidates for the sacred ministry. The names of some of the more distinguished of these pupils have already been mentioned in another connection. The success of Mr. Finley in the Nottingham Academy, and the impression made by his personality and his learning on his brethren of the ministry led many of them early to think of him as a suitable candidate for the presidency of Nassau Hall. He was president for five years. It was a period of quiet but rapid and healthful development. The number of students was increased. The curriculum was enriched. The success of the college is indicated by the fact that during his administration the salaries of the president and the faculty were enlarged and two tutors were added to the teaching force. To the grammar school, founded by Burr and taken under the government of the college during Burr's presidency, was added an English school, which the trustees ordered "to be under the inspection and government of the president of the college for the time being." So large had the college become that in 1765, at the last commencement held by Dr. Finley, 31 students were admitted to the first degree in the arts and 11 others were made masters. The president was the most important and laborious of the teachers. Indeed, we are told that it was his unremitting application to the duties of his

office that impaired his health and brought about his death when only 51 years of age. The impression made by him on his students is indicated in the words of one of them, the Rev. Dr. John Woodhull, of Monmouth. "His learning," says Dr. Woodhull, "was very extensive. Every branch of study taught in the college appeared to be familiar to him. Among other things he taught Latin, Greek, and Hebrew in the senior year. He was highly respected and greatly beloved by the students and had very little difficulty in governing the college." Dr. Finley's was the last administration during which the instruction of the college was given by the president, aided only by tutors. As yet there were no professorships. The earliest professor named in the general catalogue is John Blair, who was elected the year succeeding Finley's death. During Dr. Finley's administration, however, the number of tutors was increased by two. Among these were Samuel Blair, who, at the age of 26, was called to the presidency of the college, and the second Jonathan Edwards, only less distinguished than his father as a theologian, and for two years the president of Union College.

During the administration of Dr. Finley the freshman year was spent in the study of Latin and Greek, particularly in reading Horace, Cicero's Orations, the Greek Testament, Lucian's Dialogues, and Xenophon's *Cyropædia*. In the sophomore year the students read Homer, Longinus, etc., and studied geography, rhetoric, logic, and mathematics. The public exercises in oratory and disputation, in which Davies was so deeply interested, were increased in number and more highly organized by Finley. Both forensic and syllogistic disputations were held, the former in English, the latter in Latin. Even Sundays gave the students no rest from intellectual activity, for disputations on a series of questions prepared on the principal subjects of natural and revealed religion were held before a promiscuous congregation. Once a month orations of the students' own composition were pronounced before a public audience, and the students were continually exercised in English composition. The institution was, during this administration, distinctively a college, not a university. The contact between the teacher and the student was frequent and intimate; the latter was subjected to inspection and to discipline; his hours were carefully regulated. The relation between tutor and pupil was not unlike that in the colleges of the English universities. The students were distributed into the four classes which still exist, and the social distinctions between them, which in later years have been determined by the students themselves, were determined by the faculty. "In each of these classes," says the authorized account of the college, "the students continue one year, giving and receiving in their turns those tokens of respect and subordination which belong to their standings in order to preserve a due subordination." The commencement exercises of the college were all announced, and many were conducted in Latin. They were elaborate and stately. The academic proprieties were carefully observed, and the "mixed auditory" must have been impressed if not edified by the large use made of a language of which the most of them knew nothing.

The period during which Dr. Finley was president was one of great political excitement, in which the institution shared. In 1766 a committee of the trustees was appointed to prepare an address to His Majesty for his gracious condescension to these colonies in the repeal of the stamp act. This address must not be taken to indicate a deep-seated loyalty on the part of the trustees and the other members of the college. On the contrary, there are evidences in the official action of the institution that its loyalty to the mother country had been seriously weakened. In the address presented by the trustees to the governor of the province in 1763 no mention is made of the Government of Great Britain, and there are no protestations of loyalty to the King. There was a spirit within the institution preparing it for the administration of "the high son of liberty" who was to be Finley's successor. Meanwhile it was fortunate to have enjoyed for five years the direction of the clear and largely informed intelligence of Samuel Finley, and to have had infused into its life his own enthusiasm in behalf of religion and the higher learning. Simple in character, calm in temperament, devoted to books, and quiet in manner, one might well have predicted that his life would continue to the period of old age. But his too-abundant labors broke down a constitution never very vigorous. He was attacked by an acute disease, and died in Philadelphia, after expressing his perfect resignation to the Divine will, on the 17th of July, 1766, in the fifty-first year of his age.

The death of President Finley was felt by its friends to be a serious blow to the college. It was more keenly felt because the college had suffered so many times the loss of its president. In the one hundred and fifty years of its life it has had only twelve presidents, but five of these were in their graves when the institution was twenty years old. Soon after Dr. Finley's death the board unanimously elected the Rev. Dr. John Witherspoon, of Paisley, Scotland. Mr. Richard Stockton, a member of the board, was in England at the time, and the trustees requested him to visit Dr. Witherspoon and urge his acceptance. While awaiting his reply, negotiations were carried on for the admission into the board of representatives of that portion of the now reunited Presbyterian Church which had taken no part in the establishment of the college, and which up to this time had shown little interest in its maintenance. As part of these negotiations, it was voted to increase the faculty by the election of several professors. One of the new professors, the Rev. John Blair,¹ professor of divinity and morality, was chosen

¹ John Blair was a native of Ireland, and was born in the year 1720. He was a younger brother of Samuel Blair, one of the first trustees of the college. He was educated at the Log College. He was ordained in 1742, and became pastor of the Middle Spring Church, in Cumberland County, Pa. In 1757 he went to Faggs Manor, became pastor, succeeding his brother in the pulpit and also as the principal of the classical school. He prepared many students for the ministry. After his resignation as professor of divinity in Princeton College he was settled as pastor at Walkill, Orange County, N. Y., where he died December 8, 1771. Dr. Archibald Alexander says of him that "as a theologian he was not inferior to any man in the Presbyterian Church in his day."

vice president until the next commencement. Dr. Hugh Williamson, of Philadelphia, was elected professor of mathematics and natural philosophy, and Jonathan Edwards, then a tutor in the college, and the son of the president, professor of languages and logic. News having reached the trustees that Witherspoon had declined, the board elected the Rev. Samuel Blair, pastor of the old South Church in Boston, to the presidency, and appointed him also professor of rhetoric and metaphysics. Blair's election was unanimous. He was the first graduate of the college elected to the office. He was only 26 years of age. He was the son of the Rev. Samuel Blair, of whom mention has already been made as the founder and principal of the classical school at Faggs Manor, in Chester County, Pa. He was graduated in 1760, and was tutor in the college from 1761 to 1764. No man in the church at that time gave greater promise. He was successful as a student, as a teacher, and as a preacher; but, more than all, he impressed men by the beauty and strength of his character. His magnanimity was given a signal opportunity. He was anxious to accept the position to which he had been chosen with cordiality, and he had every reason to trust himself in the office. But, like the trustees, he was convinced that no one else could so well occupy the position as Witherspoon, if only he could be induced to accept it. He placed his declinature in the hands of a member of the board, to be presented if it seemed possible to secure Witherspoon, and urged on the trustees the policy of endeavoring to induce Witherspoon to reopen the question of removing to America. This policy was successful. Witherspoon expressed his willingness to come if he should be reelected. Blair's declinature was accepted, and Witherspoon became the sixth president of the college.

John Witherspoon was at this time 45 years of age. He had already had an influential career in the Church of Scotland. He was the son of a minister and came from a ministerial ancestry. His father was an able and faithful pastor, and through his mother he was descended from John Knox. When 14 years of age he entered the University of Edinburgh, and after a course of seven years became a licentiate. Both his collegiate and theological courses gave promise of distinction. At the Divinity Hall, it is said, "he stood unrivaled for perspicuity of style, logical accuracy of thought, and taste in sacred criticism." In 1744 he was presented by the Earl of Eglinton with the living of Beith, in West Scotland. There he remained for between twelve and thirteen years. He not only was successful as a parish minister, but he appeared before the public as an author. His first volume gave him national fame. It was entitled "Ecclesiastical Characteristics; or, The Arena of Church Policy." It was written at the time when the moderate party was dominant in the church, and it satirized sharply but without ill nature the principles and the conduct of the moderates. The wide difference between the platform of the party and the symbolical platform of the church offered the satirist a fine opportunity. Witherspoon

admirably improved it. His work was widely read, exerted a good deal of influence and increased his popularity. In ten years five editions were published. Soon after the publication of the first edition, which did not bear the name of the writer, he printed a *Serious Apology* for the satire, and confessed himself its author. Not long afterwards he published two essays in theology—on justification and regeneration—which made him known as a theologian of ability. The essays embodied and defended evangelical and Calvinistic views. His ministry at Paisley was quite as successful as that at Beith. Several of his discourses were published, and the University of Aberdeen, in 1764, gave him the degree of doctor of divinity. At the time of his call to the presidency of the college, he was, in reputation, behind no man in the Evangelical party of the Church of Scotland, and was perhaps better able than any other to debate in the assembly with the leaders of the moderate party like Blair, Campbell, and Robertson.

When Witherspoon came to America the colonies and the British Government were quarreling. In 1764 the stamp act was passed. The colonists arose in alarm and anger and protested against it. Two years later the act was repealed. But the fact that it had been passed and the declaration accompanying the repeal, namely, that Parliament possessed the right to tax the colonies in all cases whatsoever, left in the minds of the colonists a feeling which Lord Shelburne afterwards described "as an unfortunate jealousy and distrust of the English Government." Already this feeling had shown itself in the public exercises of Princeton College. More than once the college orators had been enthusiastically applauded when lauding the blessings of political liberty; and after the passage of the stamp act, except in the vote of the trustees expressing their gratitude to the King for its repeal, there is no evidence that in any academic function the union between the colonies and the mother country was mentioned with gratitude or pride. This silence was in marked contrast with the custom of the college in earlier days, when the greatness of the British Empire was a favorite theme for college oratory. A few years earlier than the date of Witherspoon's arrival there had been formed in the college two literary societies, called the *Well-Meaning* and *Plain-Dealing* clubs, out of which afterwards grew the *Philosophic* and *American Whig* societies. In these clubs the enmity to the home Government found frequent and at times violent expression. The college, the province in which it had its home, and the provinces on each side of it, while not so active as Massachusetts or Virginia, were in full sympathy with the populations of those energetic and forward colonies. They rejoiced in the meeting of the first Continental Congress in New York in October, 1765, and in the declaration of that Congress: "That the only representatives of the people of these colonies are persons chosen therein by themselves, and that no taxes ever have been or can be constitutionally imposed on them but by their respective legislatures."

Witherspoon, with his family, sailed from London in May, 1768, and landed at Philadelphia on the 6th of the following August. He was inaugurated on the 17th of the same month, and delivered a Latin inaugural address on the union of piety and science. He soon showed himself an American in feeling, and soon found in the American cause ample opportunity for the exercise of his best gifts. It is not only true that "from the beginning of the controversies which led to the war of independence and to the severance of the thirteen united colonies from their allegiance to the British Crown, Dr. Witherspoon openly and boldly took the part of his adopted country;" it is also true that he brought to this work political talents of the very highest order, and personal traits which made his migration to the country an inestimable blessing to the struggling colonists. He was bold and influential as an agitator; active with his pen and his voice; one of the foremost of the party of action; not only ready for a declaration of independence, but earnest in his advocacy of it. He never lost hope or courage in the darkest days of the war, and he was wise and active in both state and church in the constructive period which followed the final victory. Called as a minister to the presidency of a Christian college, he is best known as a great patriot and statesman; and he must always occupy in history a high place among those few notable characters like Ambrose, of Milan, and his own ancestor, John Knox, who have been great in both church and state.

The high reputation of Witherspoon at once lifted the college into a position of prominence which it had never before occupied. He began his work as president with work for the endowment of the college. The pecuniary embarrassment of the institution was so great that the professor of divinity, the Rev. John Blair, offered his resignation, and it was accepted. Dr. Witherspoon was compelled to go upon a begging expedition into New England, from which he returned with subscriptions for £1,000 in proclamation money; and this was only the first of several journeys on the same errand. He was an earnest and laborious teacher. He took the place of Mr. Blair as professor of divinity. He was most popular and influential as a teacher, when instructing his pupils in mental and moral philosophy. In addition to his lectures in divinity, psychology, and ethics, "he delivered lectures to the juniors and seniors on chronology and history, and on composition and criticism; and he taught Hebrew and French to those who wished it." Mr. Rives, the biographer of Madison, Witherspoon's most eminent pupil, and Ashbel Green, another of his students, both call attention to the emphasis placed by Witherspoon on studies on the constitution of the human mind and fundamental truth. Dr. McCosh says that Witherspoon was a man of action rather than reflection; and his judgment is correct. Nevertheless, it is probable that no contemporary teacher in America was more successful in pressing upon the minds of his students the great features of the system of philosophy he expounded and defended. When one reflects on the deep impression made by him-

upon the intellectual life of those who sat in his lecture room and who afterwards became eminent, it may safely be said that no professor in an American college has won greater triumphs as teacher. Witherspoon's strong personality made him an uncompromising college ruler. He followed the advice which he gave to the tutors, namely: "Maintain the authority of the laws in their full extent and fear no consequences." But so inspiring and stimulating were the man and his lectures that the rigor of his rule is not often mentioned by his pupils. Ashbel Green and Stanhope Smith and James Madison were won by him; their energies were called out and their powers genially disciplined.

The plans which Witherspoon and the trustees had formed for the enlargement of the institution were largely defeated by the political events then occurring in the country. But the college curriculum was extended, the teaching force was increased,¹ endowments were secured, a larger body of students than ever before were under the instruction of the faculty, and they were drawn from a wider area. During his

¹ One of the professors during his administration was William Churchill Houston, who was born in North Carolina in 1740. He came to Princeton and taught in the grammar school, afterwards entered the college, and was graduated in 1768. He was at once appointed a tutor. In 1771 he was elected professor of mathematics and natural philosophy. When the war of the Revolution began he entered the Army and was for some months a captain. He resigned and resumed his work as professor; but, like Dr. Witherspoon, he was elected to office, first as a member of the general assembly of New Jersey, then as a member of the council of safety, and, in 1779, as a member of Congress. He resigned his professorship in 1783 and was admitted to the bar. In 1784 he was again elected to Congress, and was a delegate to the convention at Annapolis in 1786. He died in 1788.

Another of the professors elected during Witherspoon's administration was Walter Minto, who was born in Cowdenham, Scotland, December 5, 1753. At 15 years of age he entered the University of Edinburgh. "After completing his preparatory studies he turned his attention to theology, rather, it would appear from subsequent events, to meet the expectation of friends than from his own unbiased choice." During this period he devoted quite as much time to literature as to divinity, and became a frequent contributor to a periodical called *The Gentleman and Lady's Magazine*, published in Edinburgh. He visited Italy, having in charge, as tutor, two sons of the Hon. George Johnstone, formerly governor of West Florida and member of the British Parliament. On his return he resided in Edinburgh as a teacher of mathematics. "His reputation as a man of science appears to have been considerable, arising, probably, from his correspondence with the philosophers of Great Britain, and several minor publications on the subject of astronomy." In connection with the Earl of Buchan he wrote the life of Napier of Merchiston, the inventor of logarithms, the Earl writing the biographical portion and Minto the scientific portion, including a vindication of Napier's claims to the original invention. He sailed for America in 1786, and became principal of Erasmus Hall, a school at Flatbush, Long Island. In 1787 he was called to the professorship of mathematics and natural philosophy in Princeton College, as the successor of Ashbel Green. "Of his colleagues and pupils, Dr. Minto enjoyed the confidence in an unusual degree. He was the treasurer of the corporation. He received continual applications from parents to receive their sons beneath his roof, on account of the advantages which they supposed would be enjoyed within the limits of his domestic circle. The textbooks in mathematics which his pupils used were prepared by himself. He died in Princeton October 21, 1796."—Abridged from the *Princeton Magazine*, Vol. I, No. 1.

administration the largest class which was graduated in the eighteenth century received their degrees. It must be added that during his administration the smallest class was graduated. This was not the fault of the president. The position of Princeton on the highway between New York and Philadelphia made it a perilous place during the earlier years of the war of independence. A critical battle was fought within the limits of the village. The college campus was the scene of active hostilities. Nassau Hall was employed as barracks, and cannon balls mutilated its walls. There are few memorials in Princeton more highly valued than the two cannons now standing in the campus, both of which were used in the war and were left, after the battle of Princeton, near the college.

Mention has already been made of the Cliosophie and American Whig societies, the two literary societies of the college, which have been in existence from the date of their foundation to the present time. They had their origin in two debating clubs. The earlier name of the American Whig Society was the Plain-Dealing Club; that of the Cliosophie Society the Well-Meaning Club. These clubs appear to have been organized during the excitement caused by the passage of the stamp act. In both of them the patriotism of the college found expression. But out of their rivalry there grew serious disturbances. These led the faculty, in 1768, to forbid their meetings. They were soon revived under different names, the Plain-Dealing adopting a name indicating the political views of its members, the Well-Meaning Society one expressive of its literary aims. But politics was not the exclusive interest in the one, nor was literature in the other. One word in the motto of the Whig Society is *litteræ*, and the founders of Clio Hall were quite as much in sympathy as those of the Whig with the aims and struggles of the colonists. The college itself does not possess a more distinguished list of founders than does each of these societies. William Paterson, Luther Martin, Oliver Ellsworth, and Tapping Reeve laid the foundations of Clio Hall; and James Madison, John Henry, and Samuel Stanhope Smith revived the Plain-Dealing Club under the name of the American Whig Society. The interior life of these institutions is not open to the view of the public. Their members have pursued the aims of the society in essay and oration and debate with the freedom which belongs to sessions held in camera. Their judges have been their peers. The faculty of the college during all their life have accorded to them great freedom, and have interposed only when the violence of youthful feelings seemed likely to injure, if not to destroy, the societies themselves. Fortunately, crises of this kind have been very few. The sense of independence and responsibility has given to the societies dignity; and they have earned the tribute, paid in later years by President McCosh, that "no department of the college has conferred greater benefit upon the students than have Whig and Clio halls." Perhaps, at no later period in their history have they been more useful than they were during



MARQUAND CHAPEL, REAR VIEW.

the administration of John Witherspoon. Life during the periods immediately preceding the Revolutionary war, and immediately succeeding it while the Constitution was being formed and adopted, was intense. During the first period, the question of the maintenance of independence was agitating every man; and during the second, the problem of the new government which was to unite the victorious colonies, offered itself for solution to every thoughtful mind. It is an interesting fact that the two plans of constitutional government for the United States, which were debated at length in the convention which formed the Constitution, were presented to that body by two of the founders of these literary societies. The one, which laid the greater stress on the rights of the individual States, was presented by William Paterson of New Jersey, the other, which contemplated a stronger Federal government, was proposed by James Madison, of Virginia. During the war, the societies, of course, suffered with the college: but when the war had ended they were revived. Originally, each society had a patronage dependent upon the sections from which its members came. Ashbel Green, who was active in reviving the American Whig Society after the war, says that at the time of this revival "the sectional patronage was entirely done away." Princeton's interest and Witherspoon's labor in the cause of the colonies against the mother country received, at the close of the war, what the sons of Princeton have always interpreted as an honorable recognition. When the soldiers of the army mutinied and surrounded the State House in Philadelphia where the Continental Congress was sitting, Princeton was selected as the temporary capital of the United States. For several months the Congress held its sittings in the library room of Nassau Hall, and the rooms of the students were used by the committees. At the commencement of 1783, "we had," says Ashbel Green, "on the stage with the trustees and graduating class, the whole of the Congress, the ministers of France and Holland, and George Washington, the commander in chief of the American Army." Washington contributed for the uses of the college 50 guineas, which the trustees employed to procure the portrait of him, painted by the elder Peale, which now hangs in the portion of Nassau Hall in which the Congress sat. Writing in 1842, Dr. Green says, "The picture now occupies the place, and it is affirmed the very frame, that contained the picture of George the Second, which was decapitated by Washington's artillery."

At the close of Dr. Witherspoon's administration in 1794, the college had been in existence nearly half a century. In the careers of those whom an institution has trained, after all, is to be found its title to honor or condemnation. The general catalogue of no collegiate institution, for the first fifty years of its existence, presents a more remarkable series of great names in church and state. The clerical, medical, and legal professions are represented by influential and illustrious men. The cause of the higher education is represented by great teachers and

administrators. To the Continental Congress and to the Continental army the college gave eminent and patriotic members and officers. The graduates of no other college were so numerous or so influential in the Constitutional Convention. Its alumni were to be found in the two Houses of Congress, in the legislatures of the different States, in the chairs of governors, in the seat of the Chief Justice, in the courts of the various States, in the cabinets of Presidents, and as envoys of the Republic at foreign capitals.

Of the earlier administrations, the administration of Witherspoon is the most illustrious, if judged by the brilliant careers of its students. It was given to no other man in America in the eighteenth century to take the most prominent part in the education of thirteen presidents of colleges. During his presidency there were graduated six men who afterwards became delegates to the Continental Congress, twenty men who represented their respective Commonwealths in the Senate of the United States, and twenty-four who sat as members of the House of Representatives. Thirteen were governors of Commonwealths, three were judges of the Supreme Court, one was Vice-President, and one was President of the United States. Upon the characters of most of these Witherspoon set his mark. They were imbued with his views in philosophy and morals. His high and profound religious character gave tone to their lives, and his patriotism wrought in them as an inspiration. If the greatness of a man is to be measured by the influence he has exerted on other minds, John Witherspoon must be remembered as one of the foremost men of the Republic during its heroic period. The close of his administration was less than eight weeks in advance of the close of his life. He was able to preside at the annual commencement on the 23d of September, 1794. On the 15th of November, "*veneratus, dilectus, lugendus omnibus*,"¹ he passed to his reward.

V. ADMINISTRATIONS IN THE NINETEENTH CENTURY.

Up to the close of Dr. Witherspoon's presidency Princeton College during each administration derived its special traits almost wholly from the president. He determined its curriculum; he exercised its discipline in all serious cases; he begged money for its maintenance; he led its religious life; he taught several branches of learning to the members of the higher classes. The distance at which many of the trustees lived and the difficulties of travel prevented frequent meetings of the board, and threw on him responsibilities in number and variety far beyond those now devolved on college presidents. The faculty of instruction was made up of himself and two or three tutors. The latter, by the constitution of the college, were so completely under his direction as scarcely to deserve the name of colleagues. The relation between the president and the students was immediate and close. He stood to them in *loco parentis*, and they felt at liberty to go to him at

¹ From the inscription on his tombstone.

all times for advice and for aid. Princeton was fortunate in its presidents. Each was fitted by his character and prepared by his previous career for the conduct of his office. All had been pastors. In obedience to what they believed to be a divine vocation, all in early manhood had undertaken the cure of souls. Some of them had successfully conducted private schools, and all had had their religious affections warmed by evangelical revival. If some of the readers of this historical sketch should be disposed to criticise it because so much attention has been given to the presidents, the answer is obvious: The life of the college was almost wholly directed and determined by the president for the time being. To send a student to Princeton was to commit him to Samuel Davies or John Witherspoon for the formation of his character, for the discipline of his faculties, and in some measure for the direction of his subsequent life.

The death of Witherspoon marks the point at which the president loses much of his relative prominence. From this point onward the college has a powerful life of its own. Of course the president is always the great figure in a college, but the presidents of Princeton after Witherspoon are far less prominent than the institution; and the success of their administrations is due to the exaltation of the college at the expense of activities to which their gifts would otherwise have impelled them. Jonathan Edwards expected to find in the presidency of the Princeton College of his day an opportunity for literary activity, and planned to compose a great philosophy of history with the title *The History of Redemption*; but James McCosh, though always industrious as a writer, found the administrative duties of his position so various and so commanding as absolutely to forbid the composition of volumes like those which had given him distinction before he came to America.

On the 6th day of May, 1795, the trustees unanimously elected Dr. Samuel Stanhope Smith Dr. Witherspoon's successor. Dr. Smith had been vice-president since 1789, and had relieved the president of many of the burdens of his office. He accepted at once, appeared before the board, and took the oath of office. His inauguration was postponed until the next commencement, the 30th of September following, when he delivered an inaugural address in the Latin language. For the first time the salary of the president was designated in the coinage of the United States. It was fixed at \$1,500 a year, with the usual perquisites. The new president was a native of Pennsylvania, and the son of a pastor of the Presbyterian Church of Pequea. His mother was a sister of Samuel Blair, the head of the academy at Faggs Manor. He was the first alumnus of the college to fill the presidency. He was graduated in 1769, and as the first scholar of his class pronounced the Latin salutatory. A year after his graduation, when 21 years of age, he returned to Princeton as tutor in the college, and for the purpose of reading divinity under Dr. Witherspoon. He taught the classics and

belles-lettres. Here he remained until 1773, when he went to Virginia as a missionary. The interest awakened by his preaching was deep and widespread. "Throughout the Middle and Southern States," says Dr. Philip Lindsley, "he was regarded as a most eloquent and learned divine by his contemporaries." The impression made by him as a preacher and scholar led to his call as the first president of Hampden Sidney College. He was president for three or four years, when the state of his health compelled him to resign. In 1779 he was invited to become professor of moral philosophy at Princeton, and, though strongly attached to Virginia, he accepted, and from this time on labored for his alma mater. He came only two years after the battle of Princeton. Dr. Witherspoon was a member of Congress, and a large amount of administrative work fell on Professor Smith. This work was done under most difficult conditions, for he was never strong, and on several occasions he was prostrated by hemorrhages like those which compelled him to retire from Hampden Sidney. Yet he neglected no work; and his learning obtained recognition from the two colleges of New England and from learned societies. In the year 1785 he was made an honorary member of the American Philosophical Society and delivered its anniversary oration, an address intended to establish the unity of the species. In 1786 he was engaged with other eminent ministers of the church with which he was connected in preparing its form of government with a view to organizing the general assembly.

Dr. Smith was anxious to extend the course of instruction and to enlarge the teaching body. Besides himself at the time of his accession to the presidency Dr. Minto was the only professor. Dr. Smith established a professorship of chemistry the year of his accession to the presidency. The first occupant of the chair was John Maclean, a native of Glasgow and a graduate of its university. When he had completed his medical course Dr. Maclean gave special attention to chemistry, studying at Edinburgh, London, and Paris. While at Paris he adopted new theories, not only in chemistry, but in government. He became a republican and emigrated to the United States. Dr. Benjamin Rush, of Philadelphia, to whom he brought letters, recommended him to settle in Princeton and practice his profession. Dr. Rush, at the same time, recommended the college to secure his services as a lecturer in chemistry. The lectures made a profound impression. In 1795 he was elected to the first chair of chemistry established in any college in the United States. It was through Dr. Maclean that Princeton College was enabled to perform a valuable service for Yale College. Benjamin Silliman, the first professor of chemistry in Yale College, writes as follows in his diary:

Brief residence in Princeton. At this celebrated seat of learning an eminent gentleman, Dr. John Maclean, resided as professor of chemistry, etc. I early obtained an introduction to him by correspondence, and he favored me with a list of books for the promotion of my studies. I also passed a few days with Dr. Maclean in my different transits to and from Philadelphia, obtained from him a general insight into

my future occupation, inspected his library and apparatus, and obtained his advice respecting many things. Dr. Maclean was a man of brilliant mind, with all the acumen of his native Scotland, and a sparkling wit gave variety to his conversation. I regard him as my earliest master of chemistry, and Princeton as my first starting point in that pursuit, although I had not an opportunity to attend any lectures there.

All accounts of Professor Maclean show that the admiration expressed for him by Dr. Silliman was general. Archibald Alexander visited Princeton in 1801, and wrote of him as one of the most popular instructors who ever graced the college. "He is at home," says Dr. Alexander, "almost equally in all branches of science. Chemistry, natural history, mathematics, and natural philosophy successfully claim his attention." For a period of seventeen years he was professor in Princeton College. In 1812, believing that a milder climate would restore his health, he resigned and accepted the chair of natural philosophy and chemistry at William and Mary, but before the first college year closed illness compelled him to resign. He returned to Princeton, and died in 1814.

The funds of the college and its buildings suffered greatly during the war of the Revolution. Its library was scattered and its philosophical apparatus almost entirely destroyed. The trustees appealed to the State of New Jersey for aid, and the State granted £600 a year, proclama-tion money, for a period of three years, the use of the money being limited to the repair of the college buildings, the restoration of the college library, and the repair and purchase of philosophical apparatus. This appropriation was intended simply to make good losses which the college had suffered as a consequence of the war, and, if the influence exerted by the college on behalf of the independence of the colony is considered, it must be regarded rather as the payment of a debt than as a gift. Dr. Minto, the professor of mathematics and natural philosophy, died in 1796. The college was too poor to fill his place with another professor, and the work of his chair was taken by Professor Maclean. The reputation which Professor Maclean gave to the college led to applications on the part of students who desired to pursue only the scientific part of the college curriculum. These applications were granted by the board, and a resolution was passed not only that they should be permitted to read on scientific subjects, but also that they should receive certificates of their proficiency, to be publicly delivered to them on the day of commencement, the college reserving to itself the privilege of bestowing honorary degrees on those who have highly distinguished themselves in science in this or other colleges.

As though the college had not been sufficiently disciplined by its poverty and the calamities incident to the war for Independence, on the 6th of March, 1802, Nassau Hall, except the outer walls, was destroyed by fire. This was the second destruction of the library and a large part of the philosophical apparatus. The trustees met on the 16th, and at once determined to rebuild upon the original plan of the college,

making, however, a few alterations, partly with a view to security from fire and partly to increase the room devoted to instruction and philosophical apparatus. An address was issued to the people of the United States, reciting the design and history of the college and appealing to the friends of religion, of science, and of civil liberty for contributions for the rebuilding of the hall and the endowment of the institution. Forty thousand dollars were subscribed. In 1802 the chair of languages was founded, and William Thompson¹ was chosen its professor. In 1803 Dr. Henry Kollock,² a graduate of the class of 1794, was elected professor of theology, and Andrew Hunter, also an alumnus, professor of mathematics and astronomy.

A report from the faculty to the board describes in great detail the curriculum at this time, of which Dr. Maclean justly says that no one, after reading it, can fail to see that the labors of the president, professors, and tutors must have been extremely arduous, and that the course of instruction was liberal and in many respects would compare favorably with that of the college at a much later date. So rapidly did the number of students increase that in 1805 it was proposed to erect an additional building. It was thought that a wealthy gentleman interested in scientific pursuits would aid the college, but his offer was withdrawn, with the result that 70 students were compelled to room elsewhere than in Nassau Hall. How rapid this increase was may be inferred from the fact that in 1806 54 members of the senior class were admitted to the first degree in the arts. At no previous period in its history had the college attained an equal degree of prosperity and reputation. The faculty consisted of a president, four professors, three tutors, and an instructor in French, and the number of students had risen to 200. Indeed, the number of students was almost too large for

¹ William Thompson, in 1802, was called from Dickinson College, Pennsylvania, where he had been professor of languages, to the chair with the same title in Princeton. Dr. Maclean (*Hist.*, Vol. II, p. 45) says of him: "He had the reputation of being an accurate scholar, a good teacher, and an excellent man. He was advanced in life when he had become professor in Princeton College, and after a few years, his mind giving way under the pressure of arduous duties, he was constrained to give up his position, and died not long after."

² Henry Kollock was born at New Providence, N. J., December 14, 1778, and was graduated at Princeton, 1794; in 1794 was appointed tutor, with John Henry Hobart, afterwards Protestant Episcopal bishop of New York, who says of Kollock: "Although he is a Democrat and a Calvinist, he is the most intelligent, gentlemanly, and agreeable companion I have ever found." He pursued his theological studies without a preceptor, and "made considerable proficiency," says Dr. Carnahan, "in Hebrew, Chaldee, and Arabic." His teachers in theology were the great English theologians, Anglican and Puritan. He was licensed to preach in 1800, and soon after became pastor of the Church of Elizabethtown. In 1803 he returned to Princeton as pastor and professor of theology. In 1805 he accepted a call from the Independent Presbyterian Church of Savannah. He died December 29, 1809. Dr. Carnahan, Bishop Capers, of the Methodist Church, and the Hon. John M. Berrien, of Georgia, all speak of him as a man of great eloquence, charming in society, and exceptionally faithful and acceptable as a Christian pastor. Vide Sprague's *Annals*, Vol. IV, pp. 273 et seq.

the faculty. Disturbances occurred which compelled that body to invoke in their behalf the authority of the trustees. Commencement day was regarded as a public holiday for the population of the entire district in which the college was situated. It furnished an occasion for other than academic sports. "Eating and drinking, fiddling and dancing, playing for pennies, and testing the speed of their horses were the amusements in which no small numbers of those assembled on such occasions were wont to indulge." Just because of the college's prosperity discipline was difficult to exercise, but had the trustees not interfered with the faculty it is probable that the strife arising from time to time between the students and their instructors would have been easily composed.

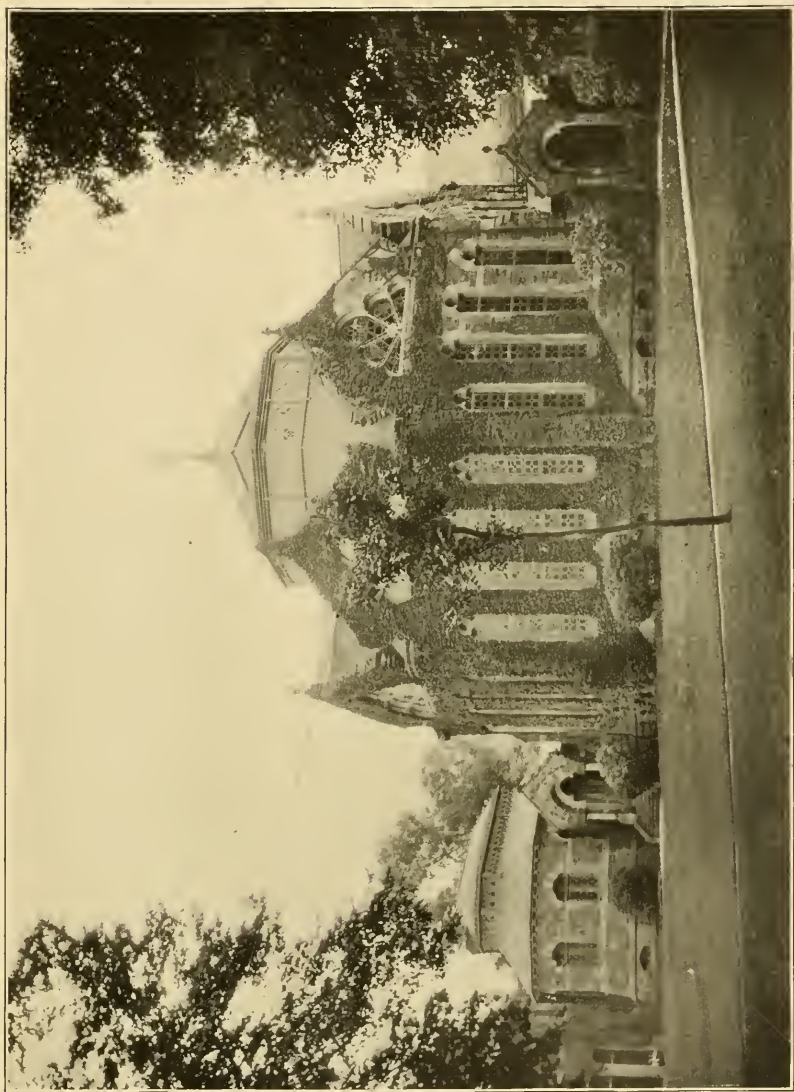
In 1810 and 1811 conferences were held between a committee of the trustees and a committee of the General Assembly of the Presbyterian Church on the subject of establishing a theological seminary for that church. The intimate relations between the college and the general assembly, the large support that the college had received from Presbyterians, and the benefits which in return it had conferred upon that communion led both the trustees of the college and the committee of the general assembly to consider seriously the question of affiliating the theological institution so closely with the college as to make the two institutions one. This plan was soon abandoned. But the trustees and the committee concurred in the belief that the seminary might well find its home near to the college; and an agreement was made by which the trustees engaged not to appoint a professor of theology in the college should the seminary be permanently established at Princeton. The college retained its freedom, and the seminary was established as an institution of the general assembly, beginning its life in 1812. While the immediate effect of the establishment of this new institution was to prevent for many years all collection of funds for the improvement of the college, both institutions derived substantial advantages from their establishment in the same town, and from their warm friendship.

Dr. Smith resigned in 1812. He lived seven years after his retirement. He revised and published some of his works. He died on the 21st of August, 1819, in the seventieth year of his age. The graduates of the college during his administration did not, as a class, gain the distinction reached by those graduated under his predecessor; but the list includes a Vice-President of the United States, 2 presidents of the United States Senate, 9 United States Senators, 25 Members of the House of Representatives, 4 members of the President's Cabinet, 5 ministers to foreign courts, 8 governors of States, 34 judges and chancellors, and 21 presidents or professors of colleges.

Dr. Ashbel Green's administration of the college, as president pro tempore, soon after the burning of Nassau Hall, in 1802, was so successful that upon Dr. Smith's resignation he was unanimously chosen president. When elected he was a trustee. He was an alumnus. His

father, the Rev. Jacob Green, a graduate of Harvard, was one of the trustees named by Governor Belcher in the second charter; his grandfather, the Rev. John Pierson, a graduate of Yale, was one of the promoters of the college and a trustee under the first charter; and his great-grandfather, Abraham Pierson, a graduate of Harvard, was one of the founders of Yale, and its first president and rector. His father had acted as president of the college, with the title of vice-president, during the period intervening between the death of Jonathan Edwards and the election of Samuel Davies. Ashbel Green was born at Hanover, in Morris County, N. J., in 1762. He was graduated at the college in 1793, and delivered the valedictory oration. Immediately after graduation he was appointed tutor; and two years afterwards was elected professor of mathematics and natural philosophy. After holding his professorship for a year and a half, he accepted a call from the Second Presbyterian Church of Philadelphia. In this position he had from the beginning an eminent career. His fine presence, courtly manners, and prominent family connections made him a prominent citizen of Philadelphia. As Philadelphia was the national capital, he was brought into intimate contact with some of the most eminent men of the country. His autobiography is one of the interesting personal records of the period. He had scarcely been settled in Philadelphia when the work of reorganizing the Presbyterian Church for the now independent United States was begun. This work was contemporaneous with the formation of the Federal Constitution. Young as he was, no minister of the church, not even Dr. Witherspoon, was more influential in this important and difficult work. From the first he was in favor of the separation of church and state, and strongly advised those changes in the Scotch Confession of Faith which placed the Presbyterian Church of this country specifically on the platform of the widest religious liberty.

He was a high Calvinist and a strong Presbyterian, active in the church's judicatories and deeply interested in the organization of its missionary work. He was elected chaplain of the Congress of the United States in 1792, with Bishop White, and was reelected by every successive Congress until, in 1800, the capital was changed from Philadelphia to Washington. During his pastorate in Philadelphia he made two extended journeys, one to New England and the other to Virginia, and was received in both sections of the country as a man of eminence. He was deeply interested in theological education; was one of the original committee of the general assembly to organize a theological seminary, and was the author of the plan for a theological institution which the assembly adopted and to which it gave effect in the institution at Princeton. He was president of its board of directors from the beginning until his death in 1848; and when, in 1824, the trustees of the theological seminary were incorporated, he was made one of them, and continued a trustee the remainder of his life. At the time of his



CHANCELLOR GREEN LIBRARY.

election to the presidency of Princeton College he was the best-known and probably the most influential minister of the Presbyterian Church.

On the 29th of October, 1812, after having been a pastor for more than twenty-five years, he left Philadelphia for Princeton and entered upon the duties of the college presidency. The trustees associated with him Mr. Elijah Slack, vice-president of the college and professor of mathematics and natural philosophy, and chose two tutors. Soon after, Mr. Lindsley was elected professor of languages. During the first year of Dr. Green's administration these gentlemen constituted the faculty.

The period was one of great excitement throughout the country. It was the year of the beginning of the second war with Great Britain. The excitement of the nation was reflected in the life of the college. Discipline was difficult. Soon after Dr. Green's induction disturbances became so serious as almost to threaten a general rebellion. The conduct of the faculty, and of Dr. Green, especially, in the suppression of the disturbances and in disciplining the offenders was eminently wise: certainly it was so regarded by the trustees. The latter body put on record its opinion that the faculty manifested a degree of prudence, vigilance, fidelity, and energy that deserved the warmest thanks of every friend of the college. The succeeding year was passed not only without any recurrence of the difficulties, but with good order and a profound religious movement. This was true also of the year 1815. But the college year of 1816-17 proved "to be the most turbulent year of Dr. Green's administration." It was the year of the great rebellion, and was ended with the dismissal of a large number of students. The action of the trustees, or the remarks of some of them, following the rebellion, the vice-president of the college interpreted as a reflection on himself, and he resigned. Dr. Slack was a man of ability, and, indeed, of eminence in the departments under his charge, and Dr. Maclean, who knew him, pays a high tribute to his character, his fidelity, and ability. The vacancy caused by his resignation was filled by the election of Prof. Henry Vethake, a member of the faculty of Rutgers College. In 1818 a chair was added with the title of experimental philosophy, chemistry, and natural history. Dr. Jacob Green, son of the president and a graduate of the University of Pennsylvania, was elected and filled it with ability until his father's resignation.

Meanwhile, as the college was increasing in numbers, the trustees proposed to build a new edifice and to place its students under the government of an entirely different faculty so soon as the number of students should render it expedient to do so. A site was not selected, but a committee was appointed to seek one within the limits of the village, and resolutions looking to the endowment of this new college were passed. The plan failed. Had this succeeded, it is probable that Princeton University to day would have been a collection of small colleges under one corporation. In 1819 the qualifications for admission were made more severe, but the regulations could not be enforced owing

to the inefficiency of the preparatory schools on which the college depended for students. The subject of discipline was oftener before the trustees during this administration than during any other, and in a resolution the relation of the faculty to the students was fixed. Dr. Green's health compelled him to resign in 1822. No one of his predecessors had before him more difficult problems connected with the interior life of the college. These he solved with great wisdom and conscientiousness. The trustees received his letter of resignation with deep regret. When they accepted it they addressed him a letter in which they said:

In accepting your resignation they can not withhold the expression of their highest respect for your ministerial character, your general influence in the church of God, your uniform and unwearied exertions to promote the best interests of the students under your care both for time and eternity. Under your auspices the college has not only been extricated from its financial difficulties, but it has secured a permanent source of increasing income, while it has sent forth a number of students not exceeded in former times, calculated to give stability to its reputation, a pledge for the continuance and the growth of its usefulness to the church and state.

After his retirement from the presidency he returned to Philadelphia, where he had been so eminent and successful as a pastor, and lived for twenty-two years a life of great activity and usefulness. He was influential in the missionary work and in the judicatories of the church. He was eminent as a citizen and a churchman. He was most deeply interested in the religious life of the students while connected with the college. He was strongly attached to the church in which he had been born, and which he had done so much to organize after the Revolutionary war. Probably he was at his best when addressing a deliberative body, or acting as a counselor upon a committee. In these two positions he was unexcelled, and it was his eminence and reputation as a counselor and legislative speaker that led his successor, Dr. Carnahan, to say at his burial, "By his talents he was fitted to fill any civil situation, and by his eloquence to adorn the halls of our National Legislature." He died when 85 years of age, in the year 1848, at Philadelphia, and was buried at Princeton in the cemetery where his predecessors were at rest.

After the resignation of Dr. Green the trustees elected as president Dr. John H. Rice, of Richmond, Va. Dr. Rice was the pastor of the Presbyterian Church in that place, an eloquent and widely popular preacher, an influential writer on ecclesiastical and theological subjects, and deeply interested in collegiate and theological education. Owing to the severe illness with which he was suffering at the time of his election, and which continued for several months, he was unable to respond to the invitation until the 14th of March, 1823. In a letter of that date he declined the position, believing that he was called to labor in the South; and not long afterwards he accepted a call to the chair of systematic theology in the theological seminary at Hampden Sidney, Va. The trustees appointed Professor Lindsley to the vice-

presidency, and put upon him the duties of the higher office until the president-elect's arrival in Princeton. Mr. John Maclean was made teacher of mathematics and natural philosophy. Professor Lindsley, Mr. Maclean, and two tutors constituted the faculty, and about 80 students were in residence. On receiving Dr. Rice's declinature, the trustees at once elected Vice-President Lindsley to the presidency; but Dr. Lindsley declined, probably because the election was not unanimous. The board then chose the Rev. James Carnahan, a native of Pennsylvania, and, at the time of his election, 48 years of age. Through both father and mother he was descended from Scotch-Irish Presbyterians who had settled in the Cumberland Valley. His father had been an officer of the army of the colonies during the Revolutionary war. Mr. Carnahan was graduated at Princeton in 1800 with high honor. After a year's theological study under the Rev. Dr. John McMillan at Cannonsburg, Pa., he returned to Princeton, and was for two years a tutor in the college. Although earnestly pressed to remain, he resigned in 1803. He labored first as a pastor, largely in the State of New York, and afterwards as a teacher. For eleven years preceding his election he taught with great success an academy at Georgetown, in the District of Columbia. He was highly esteemed throughout the communion of which he was a minister as a man of excellent judgment and absolute devotion to whatever work he gave himself.

The condition of the college was such as to make the office of president anything but inviting. The students were few. The income was small. There was almost no endowment. Repeated efforts had been made to increase the permanent funds, but it appeared impossible to excite any general interest in its welfare. There were conflicting views within the board of trustees as to the general policy of the college, and the personal relations between some of the members of the board were severely strained. Happily, Dr. Carnahan was unaware of the whole truth when the office was tendered to him. Had he known all he would undoubtedly have declined. Indeed, so depressed was he by these difficulties that not long after his acceptance he made up his mind to abandon the office, and he finally retained his place only because of the earnest pleadings of his young colleague, Professor Maclean.

Notwithstanding these exceptional burdens and perplexities, his administration after a few years became and continued to be singularly successful. The number of students was largely increased. The curriculum was enriched. The faculty was enlarged by the foundation of new chairs and by the election of professors, some of whom became eminent in their respective departments and whose memories are to-day among the most highly valued possessions of the university. The general catalogue contains the names of 30 professors who were elected during Dr. Carnahan's presidency. Among them are several of the most distinguished names in the annals of American science and letters. The discipline of the college, though lenient, was firmly and

equitably administered, and the influence exerted by the college on the students during their residence had never before been stronger or more beneficent.

The success of Dr. Carnahan was due in part to his calm temperament, the fine balance of his faculties, his unselfish devotion to the college, and his patience under adverse conditions; partly to the liberty of action granted by him to his younger colleagues in the faculty, and largely to the remarkable enthusiasm, energy, and intelligence of the senior professor, John Maclean, who, in 1829, when not yet 30 years of age, was elected vice-president of the college. Those who remember Dr. Maclean only in his later years will have difficulty in bringing before them the man who, as vice-president, shared with Dr. Carnahan the duty of determining the general policy of the college, and of taking the initiative in the election of professors for chairs already established, in founding new chairs, in enlarging the number of students, and in settling the principles of college discipline. He was a man of quick intelligence, able to turn himself to almost any teaching work, always ready to change his work or to add to it, and always willing to accept a reduction of income. He was especially vigilant in looking out for new and additional teachers, but at all points he was alert, and his one ambition was the prosperity of the college. Between Dr. Carnahan and Dr. Maclean there existed, from the beginning to the close of the former's administration, a warm and intimate friendship. Each was perfectly frank with the other; each highly valued the other; each finely supplemented the other, and each was ready to efface himself or to work to the point of exhaustion in the interests of the institution. It is but justice to the memory of both of them to say that the administration of Dr. Carnahan, especially from 1829 until his resignation in 1854, was a collegiate administration, in which the two colleagues labored as one man, the distinctive gifts of each making more valuable those of both.

Soon after Dr. Carnahan's election the college lost the services of Vice-President Lindsley, who, as professor of languages, had done much to give the college fame. He was popular both in the college and beyond it, and his popularity was deserved. He was invited to many positions of prominence in educational institutions, both before and after he left Princeton in order to become president of Cumberland College, in Tennessee. He was high spirited and unduly sensitive, not only faithful to duty, but enthusiastic; and as a teacher "one of the best," says Dr. Maclean, "of whom I have any knowledge."

When Dr. Lindsley retired, the smallness of the faculty compelled each of the remaining members to do an extraordinary amount of teaching as well as administrative work, and it became evident that the faculty must immediately be enlarged. The Rev. Luther Halsey was made professor of chemistry and natural history, and his acceptance gave some relief to his elder colleagues. The change in administration

made discipline difficult, and the faculty appear to have begun Dr. Carnahan's administration by making one or two serious mistakes, and thus to have been responsible for an exodus of students to Union College. One was that of invoking the civil authorities to aid the college in inflicting punishment in a case in which college discipline ought to have been regarded as sufficient. The faculty voted, against the opposition of the president and vice-president, that the offenders should be handed over to the secular arm. These mistakes were not repeated. In 1826 the first young men's Christian association connected with any college in the United States was organized in Princeton under the name of "The Philadelphian Society," and from that time to the present it has continued the central organization of the students for religious work. The same year at commencement the first Alumni Association of Nassau Hall was formed, with James Madison, of Virginia, as president, and John Maclean as secretary.

The college continued a small institution until 1828 or 1829, when the policy of increasing the professors began to be energetically prosecuted. In this policy is to be found the chief cause of the success of Dr. Carnahan's administration. In 1829 Prof. Robert B. Patton, the successor of Dr. Lindsley as professor of languages, resigned. His resignation was a great loss to the college. He was so able a teacher as fully to have maintained the reputation which the college had secured for instruction in language during Dr. Lindsley's life in that chair. It was at this time that the board of trustees, in 1830, took the bold step of appointing six new professors, transferring, in order to do so, Professor Maclean to the chair of ancient languages and literature. Prof. Albert B. Dod was given the chair of mathematics; Professor Vethake, who had expressed a wish to return to Princeton, the chair of natural philosophy; John Torrey¹ was made the professor of chemistry and natural history; Dr. Samuel L. Howell was called to the chair of anatomy and physiology; Mr. Lewis Hargous was made professor of modern languages, and Mr. Joseph Addison Alexander² was appointed adjunct-

¹ John Torrey, M. D., LL. D., was born in New York August 15, 1796, studied medicine and was admitted to practice in his native city. He was professor of chemistry at Princeton from 1830 to 1854. His fame rests chiefly on his contributions to botany. His active labors in this department were begun in 1815 and continued to the close of his active life. His student and associate in labor and especially in the publication of the *Flora of North America*, 1838-1843, Asa Gray, afterwards of Harvard, has written a sketch of his life, published in the *Biographical Memoirs of the National Academy of Sciences*, Washington, 1877. On his retirement from Princeton he recommended as his successor his pupil, Dr. J. S. Schanck, LL. D., now emeritus professor of chemistry.

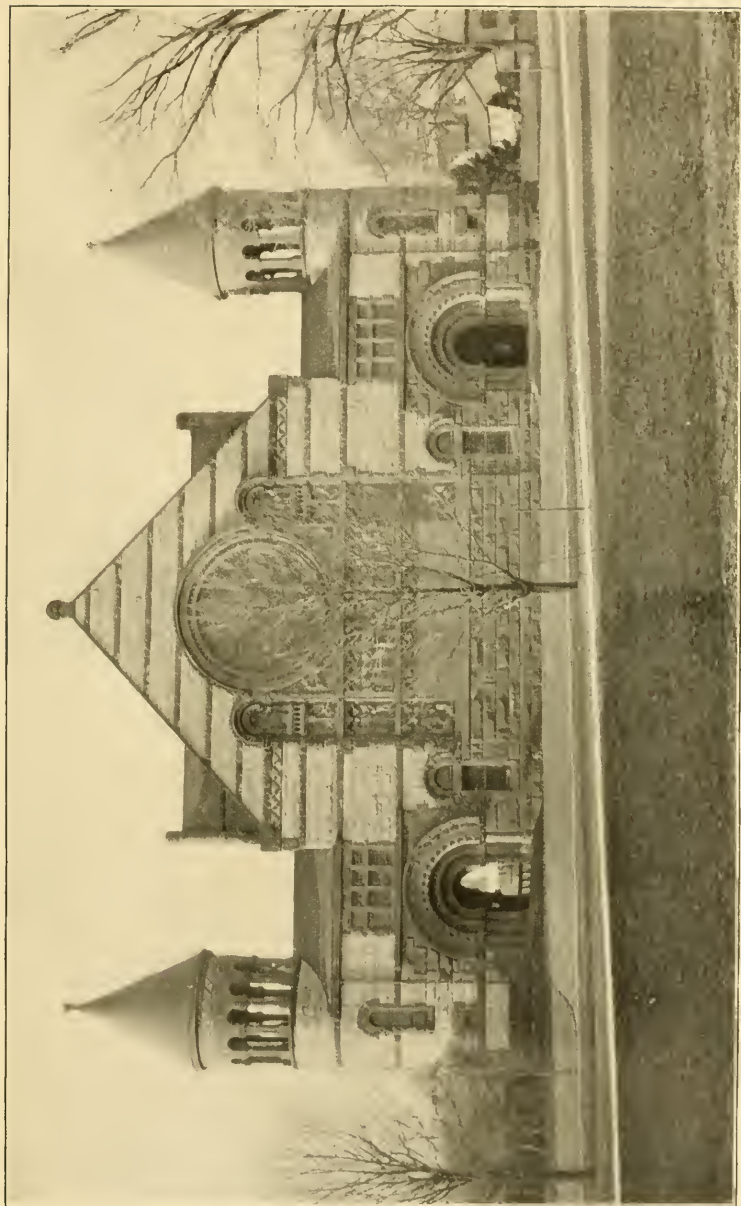
² Joseph Addison Alexander, D. D., was born at Princeton April 24, 1809. He was graduated with the first honor of his class in 1826. After his resignation of his chair in the college he was elected associate professor of oriental and biblical literature in Princeton Theological Seminary. In 1840 he was elected professor; in 1851 he was transferred to the chair of biblical and ecclesiastical history, and in 1859 to the chair of Hellenistic and New Testament literature. He died in 1860. His power of

professor of ancient languages and literature. No braver step was ever taken by an American college. It was soon justified by a large increase in the number of students. While the whole college had numbered up to this time less than 100, in 1830 and 1831 67 new students were received. The next year there were 139 in the college, and the number rose, roughly speaking, year after year, until the beginning of the civil war. The most remarkable increase is that in the decade between 1829 and 1839. In 1829 there were but 70 students, while in 1839 there were 270. The election of the six professors just named was only the initiation of a policy that was faithfully executed during the whole of the administration. Two years later the college secured the services of Joseph Henry, whose exceptional greatness as a man of science gave celebrity to the institution, and whose transparent goodness endeared him to both colleagues and students. In 1833 James Waddell Alexander¹ was elected professor of belles-lettres. In 1834, Stephen Alexander² was added to the faculty. Indeed, it may be said that the catalogue of professors, beginning in

rapidly acquiring knowledge and his extraordinary memory enabled him to read in twenty-five or more languages. His interest in them was rather literary than philological. His wide cultivation, his fine gifts of expression, and his enthusiasm in scholarship and literature made him a brilliant and stimulating lecturer in every department conducted by him. His essays, sermons, and commentaries show him to have been an exact scholar as well as a man of letters. His published works are many and valuable. All of them show remarkable talents, and some of them genius; but they do not fairly exhibit either the high quality of his intellect or his fertility. All were written rapidly, as though he were impatient to pursue another of the many subjects to which his large and various knowledge invited him. Few Americans enjoyed as thoroughly as he did a scholar's life, and very few have brought into the lecture room so much of inspiration for their students. He was thought to be the most gifted member of a singularly able family. He was a man of fine sincerity of character; a devout, humble, and believing Christian.

¹James Waddell Alexander, the son of the Rev. Archibald Alexander, was born March 13, 1804; graduated at Princeton College 1820 and studied at Princeton Theological Seminary. Besides being professor in the college, 1833-1844, he was professor in the theological seminary, 1844-1851; pastor of the Presbyterian Church at Trenton, N. J., 1828-1830; editor of the *Presbyterian* at an earlier date, and finally pastor of the Fifth Avenue Presbyterian Church, New York, from 1851 until his death in 1859. He was a gifted and cultivated man. He read widely, reflected deeply, and wrote charmingly on a great variety of subjects. He was one of the most frequent and highly valued contributors to the *Princeton Review*, from its establishment until his death. His love of letters was a passion only less commanding in its influence on himself than his religion. Upon all his students and parishioners a deep impression was made by his ability, cultivation, refinement, and elevated character. These traits appear also in his letters, as in all his published writings. The strength and beauty of his features, his engaging social qualities, his intellectual life, and his purity and unselfishness enabled him, in whatever position, to exert a stronger influence on individual men than most men in the circles in which he moved. He was an example of the highest type of Christian preacher and pastor produced by the American Church.

²Stephen Alexander was born in Schenectady, N. Y., September 1, 1806. He was graduated at Union College in 1824, and studied theology for two years at Princeton



ALEXANDER HALL — FRONT.

1830 with the name of Albert B. Dod and closing in 1854 with Arnold Guyot,¹ and covering the years of Dr. Carnahan's administration, needs only to be examined to justify the statement that no policy was ever more brilliantly carried out than the policy initiated by Dr. Carnahan and Dr. Maclean of increasing the chairs and seeking men to fill

Theological Seminary. In 1833 he was appointed a tutor in Princeton College and continued a member of the faculty until his death in 1883. In 1840 he was elected professor of astronomy, the department in which he became eminent. His contributions to science are recorded in a memoir read before the National Academy, April 17, 1884, by his successor in the chair of astronomy, Dr. C. A. Young, who says: "His native ability was of a high order, and his influence on his pupils by his instructions and upon the general community by his various discourses and by his published works and observations, has contributed powerfully and effectually to the progress of his favorite science." Of his general culture Dr. Young says: "As a scholar Professor Alexander was unusually broad and versatile. He was an excellent linguist, familiar with Latin, Greek, and Hebrew, and with the principal European languages, all of which he read and several of which, I believe, he wrote and spoke with facility. He was fond of general literature. He was an ardent lover of metaphysics, of philosophy and of theology. He was familiar not only with the ordinary range of mathematical reading, but with many works of higher order. To an extent unusual in his time, he also kept up with the current astronomical literature by means of foreign journals, which were then not easy to obtain in this country." "He was thorough and through religious," Dr. Young says, "in his belief, in his feelings, and in his life, and in everything he said and did his Christian faith shone out."

¹ Arnold Guyot, Ph. D., LL. D., was born at Neuchatel, Switzerland, on September 28, 1807. He became professor of geology and physical geography in Princeton College in 1854, and died in Princeton on February 8, 1884. The notable career of science in this country can hardly be said to have begun at the time, when, by reason of political difficulties at home, the three Swiss scientists of Neuchatel were forced to seek an asylum among us. The lives of Agassiz, Guyot, and Lesquereux had been begun in that mountain land intended for freemen, and could not be snuffed out by petty party oppression. They sought another field and rose to their full power in this their adopted country. The impetus and the molding influence which these men exerted upon the thought of their day can not be overestimated; nor should it be forgotten that this land was in need of just such an impulse as their coming gave. All of them were generalizers of a high order, and two of them became teachers, thus putting their powers to the best practical use. Science needed such men at that time, and mankind in general, as well as the scientific world, gave them all the more attention because of their grasp of the facts known in their day and the far-reaching interrelations of those facts. Science needs such men to-day, but with the ever widening field of view and the more intense specialization, it is to be feared that the synthetic philosopher in science is becoming a more difficult man to secure. Of the connection of Guyot with Princeton and its meaning to us, the main facts are well known. To his ability as a teacher and his capacity of making a subject clear, and to his breadth of view and the lucidity of his mind, his pupils through over thirty years bear most hearty testimony. But his influence did not terminate in the class room or the study. His books reached the teachers of the land, and his methods, adopted with much interest and zeal, served to reform geographical teaching on this continent. His philosophic insight into the laws of nature led to the discovery of the causes of many phenomena in the realm of glacial motion, and through his cooperation the Smithsonian Institution developed a system of regular meteorological observations which has grown into our present Signal Service.—MS. of Prof. William Libbey.

them without waiting for an endowment. What a remarkable addition in point of numbers there was to the teaching force of the institution while Dr. Carnahan was president will be seen from the fact that during the whole life of the college up to his presidency only 14 professors had been appointed, while during his administration alone there were 30. Of course, some plans were adopted which failed. As early as 1834, a year in which other additions to the faculty were made, as that of Professor Hart¹ to the department of languages, it was seriously attempted to establish a summer school of medicine. The

¹John Seely Hart, LL. D., was born in Stockbridge, Mass., January 28, 1810. Graduating at Princeton College in 1830, he taught a year in Natchez, Miss., and returned to Princeton in 1832 as tutor of the classics, becoming, in 1834, adjunct professor in the same department; principal of Edgehill School at Princeton, 1836-1841; of the Philadelphia High School, 1842-1859; of the New Jersey State Normal School at Trenton, 1863-1871; he was chosen professor of rhetoric and the English language at Princeton in 1872, having, during his residence at Trenton, given yearly lectures at Princeton, 1864-1870, on "English philology and letters." Resigning his professorship in 1874, he returned to Philadelphia, busily engaging in literary and especially Shakespearean studies to the time of his death, March 26, 1877. His untiring industry may best be seen from the number and character of his published works, appearing, as they did, at comparatively brief intervals, for a continuous period of thirty years. In 1844 he edited the Pennsylvania Common School Journal and in 1849-1851 Sartain's Magazine. Founding the Sunday School Times in 1859, he edited it till 1871. He published the Reports of the Philadelphia High School, 1842-1859, and in 1844 a Classbook of Poetry and a Classbook of Prose. In 1847 there appeared his Essay on the Life and Writings of Spenser. In 1868, *In the Schoolroom* was issued; in 1870, his Manual of Composition and Rhetoric; in 1872, his Manual of English Literature; in 1873, his Manual of American Literature, and in 1874, his Short Course in English and American Literature. In such a list of books as this Dr. Hart's versatility is clearly seen, while special emphasis should be laid upon the fact that few, if any, authors of his time were more conscientiously and zealously devoted to the cause of education in America, having given, as he did, over forty years of his active life to strictly educational work. This was, in fact, his vocation, and he worthily fulfilled it, both within the sphere of secondary and higher learning. As editor, professor, and author he aimed to raise the standard of the day in American schools and colleges, and especially to advance the study of English as a language and a literature. It is to the lasting credit of Professor Hart that when instruction in English was lamentably deficient in our best institutions he insisted that it should be given a larger place and command a better grade of teaching talent. To this high end he taught and labored and prepared his several educational manuals within the specific department of English. The fact that these manuals are now superseded by modern text-books in keeping with the newer needs of the age is in no sense a proof that in their place and way they did not meet an existing educational demand and point the path to still better agencies and results. Dr. Hart was in no sense a great educator, as was Thomas Arnold, of Rugby, or as Wayland and Hopkins, of America, were. He was, however, a patient, painstaking, and helpful guide to students. He was in no sense an original and wide-minded author or investigator. He was, however, a discriminating collator of facts and data and did invaluable work for those who were to follow him, nor did he ever forget in his educational efforts the higher demands of character and conscience. In the developing educational progress of the country he had an honorable place and did a worthy work, and must in justice be named among those who have made valid contributions to the cause of sound learning. (MS. of Prof. T. W. Hunt.)

design was given up, owing to the death of the professor of anatomy and physiology, and was never revived. In 1846, a law school was founded and three gentlemen were elected professors. The lectures were kept up with much spirit for two years, but the school was then discontinued. The position of the college was not favorable to the establishment of professional schools of law and medicine, and from that time on no attempt was made to establish them.

The growth of the college compelled the authorities to provide increased accommodation for the students. Two dormitories were erected, East College in 1833 and West College in 1836, each four stories in height; they were built of stone, with brick partitions, and fire-proof stairways of iron, and the stairs inclosed in brick walls. Each of the dormitories gave accommodation to 64 students. The college authorities were unable to gratify their taste in their construction; but for sixty years and more they have served their purpose well, and it is probable that no investment of the college has yielded a larger return. The cost of erecting each was less than \$14,000. The growth of the college led also to increased activity in the two literary societies. Up to this time they had no homes of their own. The meetings were held in rooms provided by the college in the building now known as the college offices. But in the winter of 1836-37 two new halls were built. The description of one will serve for both. "Whig Hall," says Professor Cameron, "is a building in Ionic style, 62 feet long, 41 feet wide, and two stories high. The columns of the hexastyle porticoes are copied from those of a temple by Ilissus near the fountain of the Callirhoe, in Athens. The splendid temple of Dionysius in the Ionian city of Zeos, situated on a peninsula of Asia Minor, is a model of the building in other respects." During the administration of Dr. Carnahan, the college gained immensely not only by the separate, but also by the associated energies of the able men who formed the faculty. Their meetings were frequent and the exchange of ideas led to a higher and increased activity in all departments, discipline, examinations, lectures, and recitations. The scientific researches of its eminent professors—for not a few of them became eminent—added to the reputation of the institution and gave it a standing which it had never before enjoyed as an institution of learning. Indeed it may be said that in the sense in which it had been an eminent home and nursery of patriotism in the days of Witherspoon, it was now a great institution for the cultivation of the sciences and the liberal arts. From time to time, however, the college sustained great losses by the death or the removal to other institutions of several important members of the faculty. Joseph Addison Alexander, after three years of work, was seized by the theological seminary, where, until his death, he had a brilliant career. Joseph Henry, after laboring for sixteen years in the chair of natural philosophy and making discoveries in the sphere of science and performing inestimable services for his country, was called, in 1848, to the Smithsonian Institution.

Albert B. Dod, who was brilliant not only in the chair of mathematics, but in the pulpit and in the pages of the *Review*, died in 1845;¹ and James W. Alexander, whose cultivation and fertility as a writer entitle one to say of him that he might have become one of the most eminent of American men of letters, felt it his duty to become a pastor, and resigned in 1844. These were great losses, but men of ability were at once called to the vacant places, and the large work of the institution did not suffer. Dr. Elias Loomis, and after his resignation Professor McCulloch, took the place of Joseph Henry. Dr. Hope, a man of charming Christian character as well as a wise and stimulating teacher, succeeded Dr. James Alexander; and Stephen Alexander, a graduate of Union College, who became eminent as an astronomer, a man of enthusiasm and eloquence, whether he spoke on scientific or religious subjects, took the place of Professor Dod. By nothing is the intellectual life of the college at this time more clearly shown than it is by the fact that of the 30 professors elected during Dr. Carnahan's administration about one-half were its own graduates.

Dr. Carnahan resigned in 1853. In the thirty-one years of his administration 1,677 students were admitted to the first degree of the

¹In my student days there was a professional constellation in the faculty that for brilliancy has rarely, if ever, been equaled in any American institution. It was our privilege to be instructed in mathematics by Albert B. Dod, in physics by Joseph Henry, in belles lettres and Latin by James W. Alexander, in astronomy by Stephen Alexander, in chemistry and botany by John Torrey. Dr. Maclean's rare talent for leadership was strikingly exhibited in the selection and collection of such a group of educators at a critical period in the history of the college. All but one of the group, at that time the most conspicuous, lived to accomplish the full career of distinction of which their early professorial life gave promise. With the eminence to which these attained all are familiar. Few, however, at the present day appreciate how sore an intellectual bereavement Princeton suffered in the death of Albert B. Dod in the prime of his early manhood. His intellect was notable for the versatility as well as the rarity of his genius. He seemed alike eminent in mathematics, in physics, in philosophy, in literature, in aesthetics, and in theology. Though his death occurred when but 40 years of age, no one had contributed more largely to the high reputation of the *Princeton Review*, not only in this country but Great Britain, by his profound and scholarly articles on "Analytical Geometry," "The Vestiges of Creation," "Transcendentalism," including an exhaustive discussion of Cousin's "Philosophy," "Oxford Architecture," Finney's "Sermons and Lectures," "The Elder Question," which at the time agitated the Presbyterian Church, and "Lyman Beecher's Theology." Rarely has any college or university had in its curriculum a course of lectures more inspiring intellectually and aesthetically instructive than Professor Dod's course in "Architecture," covering the whole field, Egyptian, Grecian, Roman, Gothic, and Modern. They were delivered without manuscript and held the audience in rapt attention by interesting information, subtle analysis of principles, elevated thought, lucid statement, brilliant rhetoric, delivered with the ease of a conversational manner with frequent passages thrillingly eloquent. The same intellectual qualities characterized his sermons. Those who remember Professor Dod as a lecturer and preacher are frequently reminded of him when listening to the president of our university. Had Professor Dod's life been spared, as the lives of his eminent colleagues were, to bring forth fruit even to old age, among the many Princeton men who have attained high distinction his name would have been conspicuous.—MS. of Prof. J. T. Duffield.

arts, the annual average being over 54. Of these 73 became presidents or professors in colleges or other seminaries of learning; 8 became Senators of the United States; 26 members of the national House of Representatives; 4 were members of the Cabinet, and a large number became eminent in the liberal professions. The number graduated during his presidency was larger than the number graduated during the administrations of all of his predecessors. While he was in office, the relations between the trustees and the faculty and between the members of the faculty were singularly harmonious. The students enjoyed a larger measure of freedom than during any earlier administration. And when students were disciplined, the welfare of the students had quite as much influence as the welfare of the institution in determining the chastisement.

In his letter of resignation Dr. Carnahan paid a high tribute to his colleague, Vice-President Maclean. After the remark that Dr. Maclean was the only officer living of those connected with the college when his presidency began, Dr. Carnahan said: "To his activity, energy, zeal, and devotion to the interests of the institution I must be permitted to give my unqualified testimony. We have passed through many trying times together. In time of need he was always at his post without shrinking; he was always ready to meet opposition in the discharge of what he thought to be his duty." Dr. Carnahan lived six years after his resignation. He was chosen a trustee of the college, and his successor says of him: "In every respect he was a helper to his successor and gave him his cordial support both in the board and without." He died on the 3d of March, 1859, and was buried at Princeton by the side of his immediate predecessor, Dr. Ashbel Green.

It was ordered that in December, 1853, at the stated semiannual meeting, the board should elect a president of the college. Three gentlemen were named for the position, two of them without their consent. One was Joseph Henry, secretary of the Smithsonian Institution, who positively declined to be a candidate. Another was the Rev. Dr. David Magie, of Elizabeth, N. J., a graduate of the college, an eminent preacher and pastor, and one of the trustees, who, notwithstanding his earnest advocacy of Dr. Maclean's election, received several votes. The third was Dr. Maclean, vice-president of the college. Dr. Maclean was elected. He took the oath of office and delivered his inaugural address at the commencement of 1854. His address was partly historical and partly an exposition of the policy to be pursued during his administration. The new president was a native of Princeton, and was born on March 3, 1800. He was the son of the college's first professor of chemistry. He was graduated in the class of 1816, and was its youngest member. For a year after graduation he taught in the classical school at Lawrenceville. In 1818 he became a tutor, and from that date until his resignation as president in 1868 he was a member of the faculty. His whole active life was thus given to the college. He interested himself only in such objects as were in harmony with the

interests of the college. He taught at various times mathematics, natural philosophy, Latin, Greek, and the evidences of Christianity. He acquired knowledge with great ease, and his wide intellectual sympathies are shown in the chairs he filled. In his younger life he was an able and stimulating teacher; but the burden of administration was laid upon him soon after he became a teacher, and the exceptional executive ability shown by him led his colleagues to believe that it was his duty to subordinate his scholarly ambition to the welfare of the college. Dr. Maclean acquiesced, and in this way he was prevented from becoming eminent in any branch of study. It is not too much to say that up to his presidency Princeton had enjoyed the services of no chief executive officer who so completely sank his own personality in the institution he served. As has already been said, his untiring energies, his sagacious judgment of men and measures contributed largely to the success of the administration of Dr. Carnahan, and it was confidently expected that his own administration would at its close show an advance as great as that made between the death of Dr. Green and his own accession. In one important respect this expectation was not disappointed. It must be remembered to the lasting honor of most of the institutions of higher education in America that up to the close of the civil war they accomplished their great work for the church and state with almost no endowments. This is true of both Princeton and Yale. Speaking only of Princeton, after having been in existence one hundred and seven years, and after having made the noble record shown by the general catalogue and the statistics which have been given in this sketch, the treasury contained only \$15,000 of endowments. It is almost incredible that all except this amount which had been received by the treasury was of necessity expended for the purchase of lands and the erection of buildings and the maintenance, year after year, of the work of the college. Besides maintaining the college and largely increasing the number of its students, Dr. Maclean, aided by his colleagues, and especially by Dr. Matthew B. Hope¹ and Dr.

¹ Dr. Hope's death, in 1859, was a great loss to the college. He was engaged just before his death in concerting measures for an increase in its endowment. Fortunately, so far as the duties of his chair went, the college secured an able successor in Prof. J. H. McIlvaine. "Joshua Hall McIlvaine was born in Lewes, Del., March 4, 1815. Graduating from Princeton College in 1837 and from Princeton Seminary in 1840, he entered upon his ministerial work at Little Falls, N. Y. Subsequently he held pastorates at Utica and Rochester, N. Y., in which last city his ministry was highly successful. In 1860 he accepted the chair of belles-lettres and elocution in Princeton College, his department in 1869 embracing also the subject of English language and literature. Called to the city of Newark, N. J., in 1870, he resigned his professorship to reassume the pastorate. Here he labored until 1887, when, once again, he returned to educational work as president of Evelyn College for Women at Princeton, of which institution he was himself the founder, and which at the time of his death, January 29, 1897, was completing the first decade of its history. Dr. McIlvaine was in his day a versatile scholar of high attainment. His special studies in Sanskrit and comparative philology, on which topics he lectured at the Smithsonian Institution, were carried on at a time when but few American scholars

Lyman H. Atwater,¹ endeavored successfully during his administration to provide the college with some permanent funds. All efforts up to this time to secure an endowment had failed; and efforts had repeatedly been made, three times during the previous administration, in

were working with Whitney along those lines of linguistic investigation. His studious devotion to the subject of "The Arrowhead Inscriptions" was worthy of a specialist in that department. To this distinctively philological and archaeological work he added a wide rhetorical and literary culture, especially as applied within the sphere of English studies, and published at the close of his college professorship a work entitled *Elocution: The Sources and Elements of its Power*, which evinces a high order of ability from the fact that it vitally connects, and almost for the first time, all real training and expression with the profoundest processes of the human mind. Dr. McIlvaine was still further a pronounced political economist of the school of Carey and sought with unabated zeal to connect in vital union the highest interests of human society with the highest demands of ethical law. Teaching this subject when a professor at Princeton, he gave to it much of his best thought, awakened in its study a genuine enthusiasm, and lifted the whole department from the lower level of the merely economic to that of the moral and Christian. It was in connection with this line of work that he became such an ardent advocate of the pronounced acknowledgment of God in the Constitution of the United States. Still again, Dr. McIlvaine was a theologian of no inferior order, broad-minded and yet analytic and acute. Thoroughly versed in the content of Scripture and the high truths of Christian theology, he thought and wrote and spoke on these topics with manifest ability and convincing urgency. His published works in these directions, *The Tree of Knowledge of Good and Evil*, and *The Wisdom of the Holy Scripture*, especially the latter treatise, are a sufficient evidence of the depth and range of his theology. It was here that much of his power as a preacher lay—in the strong and vital hold that he had on the great cardinal truths of the gospel, so that he presented them in vital manner. Dr. McIlvaine was a notable example in his preaching of the union of marked intellectuality with fervent spiritual power. His thought and experience were inseparably fused, and it is not at all strange that his sermons in the college chapel were often eloquently and spiritually impressive, and had, under God, a molding influence over hundreds of young men. Not a few of his sermons were made doubly potent by the sharp trials through which he was called to pass and which he bore with quiet and heroic fortitude. As a professor in the classroom Dr. McIlvaine had exceptional gifts, being in many respects a great teacher. His conceptions of truth were clear and vivid, his personal judgments strong and deep-rooted, his discriminating logic keen and searching, and he had, withal, a gift of statement and expression which enabled him to enforce and impress his teachings. His great power as a teacher lay in his suggestiveness. He never attempted to exhaust a subject, but simply to unfold it to the view and examination of the student. He had a rare faculty of detecting the salient ideas and principles of a subject, of throwing out germinal suggestions so as to make thinkers of students and cast them largely upon their own mental resources. Such an order of instruction is more than mere instruction; it is construction and promotion, and with all the advances of higher education far too seldom seen among us. In a word, Dr. McIlvaine was a thinker and scholar and writer and teacher and preacher of unquestioned ability and possessed an individuality of mind and character as unique as it was impressive. More than this he was, in his place and way and up to the full measure of his opportunity, a distinctive moral and educational force, and has left an impress upon his generation which is not more visible than it is only because it is so deeply hidden within the lives of his pupils and parishioners.—MS. of Prof. T. W. Hunt.

¹ My acquaintance with Prof. Lyman H. Atwater began in my freshman year when, on the occasion of some discipline which the faculty had imposed on some members

1825, 1830, and 1835. "The aggregate of gifts to the college," says Dr. Duffield, "during Mr. Maclean's administration was about \$450,000." This aggregate is probably a larger amount than the college had received in gifts from its foundation to the beginning of Dr. Maclean's administration. The accessions to the college were greatly increased. The last year of Dr. Carnahan's administration the number catalogued was 247; seven years later, in 1861, just before the beginning of the civil war, 314 students were in residence. But for the beginning of hostilities and the exodus of all the students from the South, the graduating class of that year would probably have numbered nearly 100. The life of the college during this period was in no respect different from its life during the previous administrations. The same modes of teaching were pursued and the same policy in discipline was executed. The aim of Dr. Maclean and his colleagues was to perfect the institution as a college. They had tried the experiment of a university and, as they supposed, had failed. The summer school of medicine and the law school had been abandoned, and the whole influence of the faculty was exerted to develop the institution along the lines of the course of study leading to the first degree in the arts. In this Dr. Maclean and the faculty were eminently successful. The curriculum was enriched and the faculty was enlarged. How popular the college was and how really national it was in the support given to it will be seen from the fact that of the three hundred and more students in attendance during the college year of 1859-60, more than one-third came from the Southern States, and that 26 of the 31 States of the Union were represented in the classes.

of our class, a committee of which I was a member waited on several members of the faculty in order, if possible, to secure some mitigation of the penalty. Dr. Atwater was one of the professors we called on, and I shall not soon forget the dignified courtesy with which we were received or the wholesome and judicious advice which he gave us. I was very much impressed at the time with his kindly but commanding presence, and conceived on the spot an admiration for the old man which with further acquaintance ripened into genuine regard. It was in my junior year that I first came to know Professor Atwater as a teacher. That was the relation in which I knew him best. He conducted classes in logic, metaphysics, economics, and political science. He was somewhat old-fashioned in his methods, but was one of the most effective teachers I have ever known. Physically he was a very large man, with a somewhat elephantine gait, and his English would have delighted the soul of Dr. Johnson. But he had the faculty of making himself intelligible, and his subjects were among those that were most intelligently appreciated and understood by the large body of students. Dr. Atwater was very conscientious in his work and spared no pains to make his subjects clear to the average intelligence of his pupils. He had an unusual faculty for logical division and definition and a power of statement which, on looking back over the lapse of years, I still think to have been extraordinary. But, more than his qualities as a teacher, what endeared Professor Atwater to us students was the perfect fairness and just considerateness with which he treated us. However we might fare at the hands of other professors, we were perfectly sure that "Dad," as we affectionately called him, would give us fair play, and in this we were never disappointed. Dr. Atwater combined a considerate disposition

The success of Dr. Maclean's administration, as thus indicated, was achieved in spite of great obstacles. He had not been a year in the presidency when the college suffered a second time from the burning of Nassau Hall. It was destroyed by fire in 1855, and was rebuilt at great expense, the old chapel being enlarged and made the library. This expenditure had scarcely been made when the college was compelled by the financial panic which seized the country in 1857 to abandon for a time the project of increasing its endowment. A period of business depression followed, from which the country had not recovered when, in 1861, the Southern States seceded and the civil war began. No college in the North was so popular in the South as Princeton. As has already been said, at the beginning of the civil strife one-third of its students were living south of Mason and Dixon's line. When to this blow is added the enlistment of not a few of its students in the Union army and the diminution of the entering classes on account of the call of the country on its young men to defend the Union on the field of battle, the only cause for wonder is that during the four years of active hostilities the college maintained itself so well. With the close of the war the numbers of the students slowly increased. Three years after peace was declared—that is to say, in 1868—the entering students numbered 117—"the largest number," says Dr. Duffield, "up to that period in the history of the college." But just as the college was recovering the popularity which it enjoyed immediately before the war began, Dr. Maclean began to feel the burdens of age. His energy

with an eminently judicial temper. I used to think that in his case a great jurist had been spoiled in order to make a great professor. But none of the students of his time would have been willing to enrich the judiciary of the country at the expense of the Princeton faculty. I well remember going to Dr. Atwater on a number of occasions for advice. This was never refused. With what at the time seemed to me unnecessary minuteness the learned professor would indicate by a process of logical exclusion a number of alternatives that were not to be chosen. He would then say, "but if I were in your case, I think I should take the following course, to wit," and then he would outline a policy so eminently sensible as to carry instant conviction with it and leave nothing further to be said. Dr. Atwater was wise and conservative in counsel and seldom made a mistake. He was a man upon whose judgment not only the students but also his colleagues in the faculty leaned. He was a pillar in the church, being recognized as an authority in ecclesiastical law and a citizen who was profoundly interested in the welfare of his community and the nation. His ripe judgment came to be respected by our public men and legislators, who in times of perplexity came to him for counsel and guidance. Dr. Atwater's was a great, simple, and kindly nature. He was honest, open, and straightforward in all his dealings with his fellow-men. Anything like sharp practice or Machiavellian politics was wholly foreign to his nature. There was a simple dignity about the man that was truly Roman, and with it all he was animated by a childlike Christian spirit. His religion was as straight and as genuine as his life. Seeing his homely goodness from day to day, we students could not doubt the reality of the Christianity he professed. On that February day in 1883 when the dear old man died, the world lost a large and royal soul, but he left behind him the record of a noble life which is still a power in the hearts of all who knew and loved him.—MS. of Prof. Alexander T. Ormond.

was not what it once was, and, what was more important, the war, among its other revolutions, had changed the views of many interested in higher education concerning the college curriculum and college management. The Presbyterian Church of the North, which had been divided since 1838, was preparing the way for a reunion. The country was entering upon a new life. Dr. Maclean felt that he should yield to another the position which for fourteen years he had occupied with such conspicuous success. He resigned at the close of fifty years of official life, his resignation taking place at the commencement of 1868. After he retired he employed his leisure in writing the history of the college. One of his students has admirably said:

Of the intellectual character of Dr. Maclean it is not easy to form an estimate. The circumstances of the college forced him to give instruction in so many departments that it would have been a marvel if he had found additional time to prove his genius in any. But so strong and facile was his mental energy that it developed a notable degree of talent for almost every subject that interested him. He was able to hold the different chairs in Princeton, not through mere partiality; for, it is now known—what his modesty at the time concealed—that he received overtures from other colleges to fill similar professorships with them. Dr. Matthew B. Hope,¹ than whom Princeton never had a shrewder judge of men, used to say that had Maclean given himself to any particular study in science, philosophy, or language, he would

¹Matthew B. Hope, D. D., was born in central Pennsylvania, June 31, 1812, and died at Princeton, December 17, 1859. He was a graduate of Jefferson College, of Princeton Theological Seminary, and of the medical department of the University of Pennsylvania. He was licensed and ordained as an evangelist in 1835; went as a missionary to Singapore, India, in 1836; returned home after two years, because of failing health; was appointed financial secretary of the Presbyterian Board of Education in 1839 and corresponding secretary in 1842. In 1846 he resigned the secretaryship of the board for the professorship of the belles-lettres and political economy in the College of New Jersey. He was a man of excellent judgment, of clear insight, of strong convictions, of high and solemn purpose, of strong individuality, direct, kindly, without pride and without show. As a teacher of rhetoric he analyzed "the process and the laws underlying the process by which the convictions of the intellect are not only conveyed from the speaker to the hearers, but transferred, in the act of conveyance, from the sphere of the intellect to that of the active powers." In other words, he taught rhetoric both as a science and as an art. He had a subtle, analytic mind, and, above all the other members of the faculty, he sought to make the students think. His class-room exercises were mental gymnastics. If the students in their answers repeated the precise language of his book or lectures it worried him. For, as style is the expression of the individuality of the man, such answers were no decisive evidence to him that the students had mastered the subject and assimilated the thought, and when he plied them with questions to test them, and brought their ignorance of the subject to light, it was with utter self-oblivion and an ardent desire to make them think and to bring them to see the truth. His lectures on political economy were based on the principle involved in the precept, "Thou shalt love thy neighbor as thyself." When he criticised an author, it was not with an air of superior wisdom, nor as one who was seeking to exalt himself at the expense of the author, but with a genuine love of truth and desire that the student might see and get the truth. He was honest through and through, a preeminently good man, and intensely interested in the spiritual welfare of the students. One of his ablest and most distinguished pupils, Dr. D. S. Gregory, says: "Dr. Hope was one of the most remarkable men whom I ever met. His was one of the most delicately organized natures I

easily have attained celebrity in it. If we doubt this, we may find a reason for the failure of Dr. Maclean to become a master in specialty, not in the lack of special ability, but rather in the possession of certain other intellectual impulses which made his thoughts overflow any single channel.¹

But if he failed to attain eminence in any single direction, Dr. Maclean was eminently gifted as a counsellor. He grasped seriously the elements of any situation in which the college was placed and was as able as most men to discern the policy which it demanded. He knew men well. Quickly, and with a large degree of accuracy, he inferred character from conduct. He not only seldom made mistakes, but was extraordinarily successful in the selection or nomination of colleagues. His accurate estimate of men was shown clearly in his estimate of himself. Probably no man ever connected with Princeton College took his own measure more exactly. This knowledge of himself was due not more to his ability than to the sincerity of his character. This sincerity, with the magnanimity and charity that were blended with it, was recognized not only by those associated with him in the board of trustees and faculty of instruction, but also by his students and the people of the town in which he passed his life. "My immediate predecessor," says Dr. McCosh, "was John Maclean, the well-beloved, who watched over young men so carefully and never rebuked a student without making him a friend."² Dr. Charles Hodge called him the most loved man in America; and Dr. Ludlow gave apt expression to the feeling of all his students touching his personal interest in them in the remark: "St. Hildegarde used to say, 'I put my soul within your soul.' Dr. Maclean put his soul within the soul of the young man if ever a man did; he felt for us, he felt as he felt himself in us." It was the conviction of Dr. Maclean's sympathy with the life of each of his students, his readiness to sacrifice himself for their interests that gave him in his old age and retirement the love and honor and troops of friends that blessed his latest years. In the narrower and retired life he lived after his resignation he was as active as a philanthropist, though within a restricted field, as he ever had been. As he had lived beloved by all he died lamented by all August 10, 1886.

The resignation of Dr. Maclean having been accepted to take effect at the commencement of 1868 the trustees elected, as his successor, the

ever knew. In it there was naturally the greatest delicacy of the senses, accompanied by remarkable keenness and breadth of intellect, depth of emotion, firmness of will, and sensitiveness of taste and conscience, and all dominated by absolute loyalty to Jesus Christ. As a teacher, educator, instructor, he was by far the ablest with whom I ever came in contact. * * * During the years of my connection with Princeton College he was preeminently the spiritual power in the institution, so far as that power was embodied in any one personality. I doubt if any man in any institution ever exerted greater transforming influence over his pupils than did Dr. Hope over those who came into closest relations with him."—MS. of Prof. S. Stanhope Orris.

¹ Memorial Address by James M. Ludlow, D. D.

² Life of James McCosh, p. 192.

Rev. Dr. William Henry Green, professor of Oriental and Old Testament literature in Princeton Theological Seminary. Though himself a graduate of Lafayette College, Professor Green's family had been associated with Princeton College from its foundation. Jonathan Dickinson, the first president of the college, and Caleb Smith, its first tutor, were among his ancestors; and among its distinguished graduates and benefactors have been some of his near relatives. For many years he had given himself exclusively to Oriental and Old Testament studies, but in his younger life he had shown fine gifts as a teacher in other departments, and had been the pastor of a prominent church in Philadelphia. It was felt not only that his acceptance would strengthen the hold of the college on the church which had in the main supported it, and bring to it new friends and enlarged endowment, but that Dr. Green's scholarship and character would greatly benefit the scholarship, the discipline, and the general life of the institution. The trustees received his declination with great regret, but the news of it was heard at the theological seminary with the greatest pleasure.

Except that of Dr. Green, no name united the trustees until it was proposed that the Rev. Dr. James McCosh, professor of logic and philosophy in Queen's College, Belfast, Ireland, be invited to take the vacant chair. Dr. McCosh visited America in 1866, and his addresses deepened the favorable impression which his apologetic and philosophical writings had made. He was received and heard everywhere as a thinker and writer of deserved eminence. The writer of this sketch well remembers the large audience which gathered in the Fifth Avenue Presbyterian Church, one evening during this visit, to listen to his defense of the Gospels against the attack made upon them in Renan's *Life of Jesus*, and how fully he sustained the reputation which had preceded him. His views in philosophy were those which had been taught and defended at Princeton College, and his Scottish nationality and his residence in Ulster were an additional recommendation to the college of John Witherspoon and to the church of Francis Makemie. Moreover, the fact that he had taken the side of the Free Church at the disruption led the friends of the college to believe that he would be at home in a republic. The divided Presbyterian Church was about to reunite, and it was fortunate that Dr. McCosh had no memories of the theological and ecclesiastical battles which culminated in the division. For these reasons his acceptance was received with great pleasure and with confidence that the college would prosper and be enlarged during his administration. The Rev. Dr. Stearns, of Newark, a trustee of the college, was moderator of the New School Presbyterian General Assembly in 1868. While the assembly was sitting he learned of Dr. McCosh's acceptance. The writer happened to be standing by when he told the news to the late Dr. Henry Boynton Smith. Dr. Smith said: "It was a wise choice. He is a man of great ability. He may easily prove as great a gift to the church and state as John Withers-

spoon." While his acceptance awakened high hopes, no one anticipated his great and brilliant administration. Looking back upon it, now that it has been closed, it must be regarded as the most successful, and in important respects the greatest, administration the college has enjoyed. Undoubtedly Dr. McCosh was fortunate in the time of his presidency and in his colleagues. But greatness consists largely in seizing the opportunities which time offers; and not a few of his colleagues were his own students, who owed their inspiration to his teachings and example.

His administration is too recent to make appropriate an estimate of it like that which has been given of each of the earlier administrations. He is the last of the presidents who have completed their work. Such an estimate can be made only of a presidency which stands not at the close of but well within a series. Concerning one thing, however, there is no peril in making a positive statement. Whatever shall be the development of the institution hereafter, it must always be said of James McCosh that, while loyal to the foundation and to the history of the college, he, more than any other man, made it a university. Though it was not until after his death that the name was given, it should never be forgotten that the university life began in and because of his administration.¹

¹ The following minute of the faculty, adopted November 17, 1894, recognizes this fact:

"In recording the death of President McCosh, the faculty are not able to give adequate expression to their feeling. For many years their relations with him were closer than those of any other portion of the academic body, and their continued friendship with him since his retirement from office has only deepened the sense of bereavement and increased the veneration and love with which they have followed him to his grave.

"While presiding in the faculty, Dr. McCosh always commanded respect by his conscientious devotion to the college; by his fidelity in the routine of official duties; by his watchful supervision of the details of the whole administration; by his kindly interest in the labors of his colleagues; by his hospitable welcome to every new study and new teacher; by the wisdom and liberality of his plans for expanding the courses of instruction, and the wonderful efficiency and success with which he carried these plans toward completion.

"The results of his presidency have made a new epoch in our history. The college has virtually become a university. Its faculty has been trebled in numbers. Its alumni and friends have rallied around it with new loyalty. Munificent gifts have been poured into its treasury. Schools of science, of philosophy, of art, of civil and electrical engineering have been founded, with endowed professorships, fellowships, and prizes, and an ample equipment of libraries, museums, laboratories, observatories, chapels, dormitories, academic halls, and athletic grounds and buildings. We live amid architectural monuments of his energy, which other college generations after us will continue to admire.

"In his own department of instruction Dr. McCosh has raised the college to its proper eminence as a seat of philosophical culture. He did this primarily as a thinker, by original contributions to logic, to metaphysics, to psychology, to ethics, and to the intuitional school of philosophy; also as a writer, by the numerous works, written in a strong and clear style, with which he has enriched the philosophical literature of his time; and especially as an inspiring teacher, by training

The story of the life and work of this great president, it has seemed to the writer, ought to be told here by those who knew him intimately and were associated with him in the work he did. Happily, the literature is abundant and throws light from various sides on his striking personality, his gifts as a thinker, writer, and teacher, and his career as a president. For a biography detailed enough for our purpose we are indebted to his student, colleague, and intimate friend, Prof. Andrew F. West. This biography, illustrated by extracts from his autobiography and estimates of his ability and attainments by others who knew him well, will for this article be the best history of his administration. Professor West writes:

Rarely has academic history repeated itself with such precision and emphasis as in the person of James McCosh, who, though unique in his own generation, had a real prototype in the person of one, though only one, of his predecessors, President John Witherspoon, the ruler of Princeton a century ago. Each of them was in

enthusiastic disciples, who are now perpetuating his influence in various institutions of learning. From this faculty alone a band of such disciples has borne him reverently to his burial.

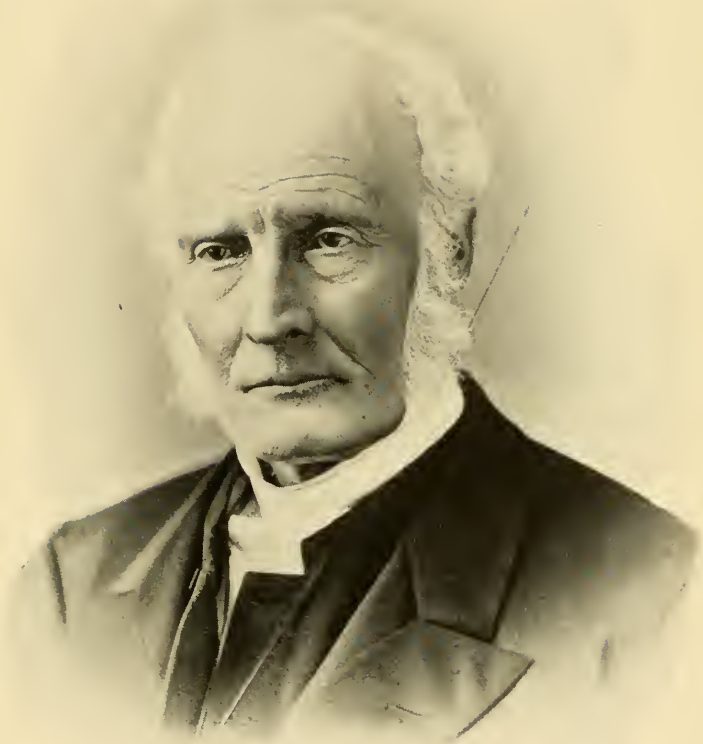
"In the sphere of college discipline Dr. McCosh aimed at the moral training of the whole undergraduate community. The students were brought into more normal relations with the faculty. Vicious traditions and customs among them were uprooted. Their self-government was guarded and promoted, and their religious life found fuller expression in the new Marquand Chapel, Murray Hall, and the St. Paul's Society.

"In the cause of the higher education Dr. McCosh became a leader at once conservative and progressive. On the one hand he sought to retain the classics for their disciplinary value and as fundamental to the learned professions and all true scholarship; and, for like reasons, the mathematics as essential to the sciences, whether pursued as bodies of pure knowledge or applied in the arts. But, on the other hand, he found due place for the host of new special studies—literary, historical, political, artistic, technical—demanded by modern life and culture. His inaugural address 'On academic teaching in Europe' may be said to have struck the keynote of the academic teaching in America.

"As the representative head of the college, President McCosh was always and everywhere faithful to its Christian traditions. By his writings, lectures, and addresses he defended 'Fundamental truths' in religion no less than in philosophy; he vindicated the 'Method of divine government,' physical as well as moral; he set forth the 'Typical forms and special ends in creation' as consistent with evolution; he showed the analogy of 'The natural and the supernatural,' and he maintained a logical 'Realism' and 'Theism' against the growing scepticism of the day. At the same time his discriminating conservatism was ever held in hearty sympathy with the modern scientific spirit and his steadfast adherence to the principles of evangelical religion never narrowed his Christian sympathies. A leader in great international alliances and councils of the churches, he also consistently welcomed students of every religious denomination to their chartered privileges within our walls. The representatives of all creeds mingled in his funeral.

"While a commanding figure has passed from public view, there remains among us, who were his nearer associates, the charm of a unique personality and rare Christian character, to be henceforth enshrined in our memories with reverence and affection.

"To his bereaved family we can only tender our deepest sympathy, praying that they may receive those divine consolations which he himself taught during his life and illustrated in peaceful death."



DR. MCCOSH.

point of ancestry a Covenanter, by birth a Lowland Scotchman, in his youth a student at the University of Edinburgh, in his manhood a minister of the Church of Scotland at a crisis in its history, and in that crisis an important figure, Witherspoon heading the opposition to moderatism and Dr. McCosh helping to form the Free Church. When already past the meridian of life each of them came to America to do his greatest work as president of Princeton, the one arriving in 1768 and the other in 1868. Though of different degrees of eminence in different particulars, they were nevertheless of fundamentally the same character, being philosophers of reality, ministers of evangelical and yet catholic spirit, constructive and aggressive in temper, stimulating as teachers, stout upholders of disciplinary education, men of marked personal independence, of wide interest in public affairs and thoroughly patriotic as Americans. The principles of college government on which Witherspoon acted Dr. McCosh expressly avowed. "These principles," he wrote, "were full of wisdom, tact, and kindness. I, without knowing them till afterwards, have endeavored to act on the same principles, but more imperfectly. 'Govern,' said he, 'govern always, but beware of governing too much.'"¹ Their presidencies were long and successful. Each lived the last twenty-six years of his life in Princeton, and it may be noticed as a striking final coincidence that they passed away a century apart, almost to the day—Witherspoon dying November 15, 1794, and Dr. McCosh on November 16, 1894.

James McCosh was born April 1, 1811, at Carskeoch Farm, on the left bank of the "bonnie Doon," just above the village of Patna, some 12 miles from Ayr, the county town of Ayrshire. In this region, so full of inspiring Scottish memories, his boyhood was spent, and in common with so many of his countrymen who have risen to fame he received his first education in the parochial school. In 1824, when but 13 years old, he entered the University of Glasgow, an institution already famous in the annals of the Scottish philosophy for the teaching of Reid and Hutcheson—a fit place for the young student to begin, who was later to write the history of the Scottish school. Here he remained five years. In 1829 he entered the University of Edinburgh, coming under the influence of Thomas Chalmers and David Welsh in theology and of Sir William Hamilton in philosophy. He had also some strong intellectual compeers among the students of that time. Such, for example, was Tait, afterwards archbishop of Canterbury. Incidents of Dr. McCosh's youth and student days formed the basis of many an interesting anecdote in his later years. Of such were his remembrances as a boy of the recurring anniversaries when his elders used to pledge with enthusiasm "the memory of Bobbie Burns." At other times he would dwell with fondness on one or another loved feature of the home scenery of Ayrshire or the talk of its people. The competition for intellectual honors at the university formed another theme. Then, too, the strong impress of Sir William Hamilton's personality as well as of his teaching was one of those things that delighted his Princeton pupils to notice, especially as seen in the way he treasured some remark of his great teacher. "Do you know the greatest thing he ever said to me?" Dr. McCosh asked one day of the writer. "It was this: 'So reason as to have but one step between your premise and its conclusion.'" The syllogism unified and turned into a rule of conduct! Well might such a vigorous maxim take the imperative form. And how vividly real it made the act of reasoning seem! It was toward the close of his student days at Edinburgh that Dr. McCosh wrote his essay entitled "The Stoic Philosophy," in recognition of which the university, upon motion of Sir William Hamilton, conferred upon him the degree of master of arts.

In 1835 he was licensed as a minister of the Established Church of Scotland. Toward the close of the same year he was elected by the members of the congregation minister of the Abbey church of Arbroath, the "Fairport" of Sir Walter Scott's Antiquary, a flourishing town in Forfarshire, on the eastern coast, 16 miles north of Dundee. While in this parish he made the acquaintance of the Rev. Thomas

¹ John Witherspoon and his Times, Philadelphia, 1890.

Guthrie, eight years his senior, the minister of the neighboring parish of Arbilot, and afterwards so celebrated in the Old Greyfriars pulpit in Edinburgh. They were helpful to each other in their pastoral work and counsel, and formed the nucleus of a group of ministers who met to discuss with earnestness the impending dangers to the Church, consequent upon "intrusion" of ministers upon congregations by the Crown irrespective of the preference of the people. They promptly identified themselves with the view that this subjection of the Church to the Crown was to be brought to an end, advocating, as Dr. McCosh had already done in his Edinburgh student days, what was known as nonintrusion. In 1838, on the suggestion of Dr. Welsh, his former teacher, Dr. McCosh was appointed by the Crown to the charge of the Church at Brechin, a short distance from Arbroath. Brechin was an attractive old cathedral town, with a large outlying country parish. In this arduous charge he labored most assiduously in company with his colleague, the Rev. A. L. R. Foote. Besides attending to his stated church ministrations and the regular visiting of its congregation, he went abroad everywhere, preaching the gospel in barns, kitchens, and taverns, or in the open fields and wherever else he could do good.¹ His communion roll gradually swelled until it included 1,400 persons. Meanwhile the ecclesiastical sky was darkening. The disruption of the Church of Scotland was impending, and when in 1843 it had become inevitable, Dr. McCosh, in common with hundreds of other ministers, surrendered his living. He at once proceeded to organize in his old parish a congregation of the Free Church, into which over 800 of his former parishioners followed him. He also rendered great service at this crisis by organizing new congregations, providing them with preachers, raising money and getting sites for the erection of new churches. "A good horseman," says one of his best newspaper biographies,² "he rode long distances from place to place and preached in barns, ballrooms, or fields, as was found necessary." In 1843 and the following year he was a member of one of the deputations appointed by the general assembly to visit various parts of England and arouse nonconformist interest in the position of the Free Church. In 1845 he was married at Brechin to Miss Isabella Guthrie, daughter of the physician, James Guthrie, and niece of Thomas Guthrie, his friend in his early ministry at Arbroath.

In this round of active life, with all its details and distractions, he kept alive his philosophical thinking, and in 1850 published at Edinburgh his *Method of the Divine Government, Physical and Moral*.³ It was most favorably reviewed by Hugh Miller

¹ Disruption Worthies: A Memorial of 1843. Edinburgh and London, 1881. The sketch of Dr. McCosh, written by Prof. George Macloskie, is found on pp. 343-348.

² The Scotsman, Edinburgh, November 19, 1894.

³ No sooner did McCosh's heavy though pleasant labor in founding congregations of the Free Church relax a little than he began the composition of *The Method of the Divine Government, Physical and Moral*. During the period of writing the author received much encouragement from his intimate college friend, William Hanna. It was he, likewise, who aided in the work incidental to publication. The author showed his book in manuscript to Dr. Cunningham and Dr. James Buchanan. Both approved, and the latter suggested some changes, which were adopted. The volume was published in 1850, and through Dr. Guthrie copies were sent to the two Scotchmen then most eminent in the world of abstract thought, Sir William Hamilton and Hugh Miller. The former announced his decision at once: "It is refreshing to read a work so distinguished for originality and soundness of thinking, especially as coming from an author of our own country." Hugh Miller said in the Witness that the work was of the compact and thought-eliciting complexion which men do not willingly let die. The first edition was exhausted in six months. An American edition was published very soon afterwards, and that, too, sold rapidly. The book passed through twenty editions in less than forty years and still has a sale in both Great Britain and in America. Time, therefore, may be said to have passed its judgment upon the *Divine Government*.—Prof. W. M. Sloane's *Life of McCosh*.

and commended by Sir William Hamilton. It brought him at once into prominence as a philosophic writer of thought and clearness.¹ The story goes that Earl Clarendon, then lord lieutenant of Ireland, sitting down to read a copy one Sunday morning, became so absorbed in the book that he missed going to church, and read on till evening without stopping, and soon after offered Dr. McCosh the chair of logic and metaphysics in the newly founded Queen's College, in Belfast. Dr. McCosh accepted the offer, removing to Belfast in 1852, and

¹ The real importance of Dr. McCosh's work in philosophy was to a great extent obscured during his life by a certain lack of appreciation, of which he occasionally complained. "They won't give me a hearing," he would say, somewhat mournfully. And then he would cheer up under the assuring conviction that realism, as it was the first, would also be the final, philosophy. Dr. McCosh's position in philosophy suffered during his life from a kind of reaction against the Scottish school, which had set in with Mill's destructive criticism of Hamilton. It was also materially affected by the strong movement in the direction of evolutionary empiricism, of which Herbert Spencer was the exponent and leader. The dogmatic and positive tone of Dr. McCosh himself had doubtless something to do with the tendency to undervalue his work. There are other circumstances which must not be overlooked in estimating the value of Dr. McCosh's philosophy. It scarcely ever happens that a man is the best judge of his own work, or that the things on which he puts the greatest stress possess the most permanent value. Much of Dr. McCosh's work is of a transitional character. His whole attitude toward evolution, for example, is that of a transitional thinker, and although hospitable to the new, maintains, on the whole, the old points of view. Dr. McCosh, it may be said, accepted evolution provisionally, but he could scarcely be called an evolutionary thinker. Again, it is true of Dr. McCosh, as of most other men, that the principle and content of his work must be distinguished from the form in which he embodied it. Generally it is a failure to distinguish the principle from the accidental form that constitutes one of the greatest limitations of any thinker. This is certainly true of Dr. McCosh. The essence of all his doctrines was so associated in his mind with a certain mode of conceiving and stating them as to make the form seem essential to the doctrine. An example of this is his theory of natural realism in the sphere of perception, in which a certain mode of apprehending the object was deemed essential to the assertion of reality itself. Leaving out of view, however, accidental features and elements of a merely transitional character, it seems to me that Dr. McCosh has contributed several elements of distinct value to the thinking of his time. One of these is to be found in his treatment of the intuitions. At the time Dr. McCosh first became interested in the problems of speculation, intuitionism had suffered a kind of eclipse in the writings of Sir William Hamilton, whose attempt to combine Scottish epistemology with Kantian metaphysics had resulted in a purely negative theory of such intuitive principles, for example, as causality. Dr. McCosh harked back to Reid and reasserted the pure Scottish position against the unnatural hybrid of the Hamiltonian metaphysics. But he is not to be regarded as simply a reasserter of Reid. His wide acquaintance with the history of philosophy, as well as his keener faculty of criticism, led to a more careful and discriminating analysis of the intuitive principles of the mind as well as to a more philosophical statement of them. He also connected them with the three epistemological functions of cognition, judgment, and belief, in such a way as to bring them into closer relation with experience, and by recognizing a distinction between their cognitive and rational forms to admit the agency of an empirical process in their passage from the singular to the more general stage of their apprehension. Of course, where the reality of intuitive principles is denied, Dr. McCosh's interpretation of them will not be appreciated. But inasmuch as the affirmation of native elements in some form is likely to continue, the contribution of Dr. McCosh to intuitional thinking is likely to be one of permanent value. The one point on which Dr. McCosh was most strenuous was that of

continuing there until he came to Princeton. His class room was notable in many ways—for his brilliant lecturing, his interesting method of questioning, his solicitude for his students, and their enthusiasm for him. Besides fulfilling his regular duties, he served as an examiner for the Queen's University of Ireland, as a member of the distinguished board of examiners who organized the first competitive examinations for the civil service of India, and as an examiner for the Fergusson

realism. He had a kind of phobia of all idealistic or phenomenal theories. This rendered him somewhat unduly impatient of these theories, and they sometimes received scant justice at his hands. But whatever his failings as a critic, there was no ambiguity about his own point of view. He was the doughtiest kind of a realist, ready at all times to break a lance in defense of his belief. Here, as elsewhere, in estimating the value of Dr. McCosh's work, it is necessary to observe the distinction between the principle and the form of his doctrine. Perhaps few thinkers at present would accept the unmodified form of his realism. But the positions he had most at heart, namely, that philosophy must start with reality if it would end with it, and that philosophy misses its aim if it misses reality and stops in the negations of positivism or Kantism—these are positions which a very wide school of thinkers have very much at heart. Dr. McCosh's realism is a tonic which invigorates the spirit that comes into contact with it and indisposes it to any sort of indolent acquiescence in a negative creed. In harking back to Reid, Dr. McCosh was recognizing intellectual kinship in more ways than one. The spirit of Reid, while pretty positive and dogmatic, was also inductive and observational. Reid hated speculation, and would not employ it except at the behest of practical needs. Dr. McCosh was a man of kindred spirit. His distrust of speculation amounted at times, I think, to a positive weakness. But his shrewd common sense, combined with a genius for observation and an intense love of fact, constituted perhaps the most marked quality of his mind. It has kept his work fresh and interesting, packed his books with new and interesting facts and shrewd observations, and has made them rich treasure houses for those who come after him. This is especially true in his psychological work. Here, where on account of the rapid advance of psychology in both method and content, the results of his generation of workers are fast becoming inadequate to the new demands, it ought not to be forgotten that Dr. McCosh was almost the pioneer of a new departure in psychology in this country; that his was the most potent in the advocacy of that marriage of the old science of introspection with physiology, out of which the new physiological psychology arose; that his example was potent in advocating the substitution of an observational for a closet psychology; and that while he contributed little to experimental results, the influence of his spirit and teaching was strongly favorable to them. Perhaps in the end it will be seen that Dr. McCosh rendered his most lasting service in the sphere of religious thought. In view of the tendency in many quarters to divorce philosophy from religion and insist that philosophy has no legitimate interest in the problems of religion, the attitude of Dr. McCosh is reassuring. That the problems of religion are the supreme and final questions in philosophy, and that no philosophy is adequate that is unable to find some rational justification, at least for a theistic view of the world—these were points on which he insisted as cardinal. Dr. McCosh was a profound thinker who saw clearly the necessity of a metaphysical groundwork of both morals and religion. His own theistic conviction was at all times firm and unclouded. But aside from the form of his individual beliefs his insistence on the questions of God's existence and man's relation to Him as the vital issues of philosophy, contains an important lesson for the time. In this connection, also, his relation to the evolution theory is noteworthy. It was in the religious aspect of this theory, and especially its bearing on theism, that he was most vitally interested. He early saw that a theistic conception of development was possible, and this prevented him from adopting the view of its extreme opponents and condemning it as necessarily atheistic and irreligious. He maintained the possibility of con-

scholarships, open to graduates of Scottish universities.¹ In 1858 he visited the principal schools and universities of Prussia, carefully acquainting himself with their organization and methods, and publishing his opinions regarding them in 1859. It was at Belfast he brought out his *Examination of Mr. J. S. Mill's Philosophy, Typical Forms and Special Ends in Creation* (in conjunction with Prof. George Dickie), *The Intuitions of the Mind*,² and the *Supernatural in Relation to the Natural*. In his church relations he was both an active promoter of evangelical piety and an efficient helper in ecclesiastical counsels. He helped to organize the ministerial support fund of the Irish Presbyterian Church, seeking to evoke liberality and self-support in view of the coming disendowment. In the face of much opposition he advocated giving up the *Regium Donum*. Arguments he used in this discussion were afterwards influential with Mr. Gladstone in connection with the disestablishment of the Church of Ireland.³ He advocated a system of intermediate

ceiving evolution from a theistic basis as a feature of the method of Divine government, and this led him to take a hospitable attitude toward the evolution idea, while at the same time it enabled him to become the most formidable critic of evolution in its really atheistic and irreligious forms. This treatment of the problem of evolution by a religious thinker possesses more than a transitional value. It correctly embodies, I think, the wisest and most philosophical attitude which a religious mind can take toward the advances of science during that period of uncertainty which ordinarily precedes the final adjustment of the new into the framework of established truth. On the question of Dr. McCosh's originality, I think this may be said: While it is true that he has added no distinctively new idea to philosophy, yet his work possesses originality in that it not only responded to the demands of the time, but also bears the stamp of the author's striking and powerful individuality. The form of Dr. McCosh's discussions is always fresh, characteristic, and original. He was an original worker in that his work bore the stamp of his time and personality and constituted part and parcel of the living energy of his generation.—Prof. A. T. Ormond.

¹The Northern Whig, Belfast, November 19, 1894.

²The positive characterization of modern Princeton must begin with a description of its dominant mode of thinking, which is the philosophical. This is one of our many inheritances from Dr. McCosh. So habituated to this habit of mind is the Princeton teacher that he hardly realizes the strength of this prevailing tendency. A Harvard man is apt to measure things by literary standards, and a Harvard graduate who comes as an instructor to Princeton is apt to be surprised to find how pervasive and all but universal is this philosophical temper here. It is this cast or mode of thinking, rather than strict uniformity in philosophical beliefs, which is the most striking feature of the university's intellectual life. Traditionally, Princeton is committed to a realistic metaphysics as opposed to agnosticism, materialism, or idealism. The far-reaching importance of the last is, indeed, admitted, but the maturer judgment of Princeton's philosophers inclines to the acknowledgment of "a refractory element" in experience, which, while "without form and void," unless enmeshed in the categories of reason, refuses "wholly to merge its being in a network of relations." They prefer, therefore, to admit the existence of an impasse to a complete intellectual unification of the universe, than to purchase metaphysical unity at the cost of surrendering the judgments of common sense, and at the risk of discovering that the hoped-for treasure is but dross at the last.—Prof. W. M. Daniels, the Critic, October 24, 1896.

³When the right time arrived, Dr. McCosh lectured and wrote in favor of disestablishment and disendowment, and argued from his experience in Scotland for the inauguration of a sustentation fund by the Irish Presbyterians. This was the opening of a struggle which ended in the carrying out of all his views, greatly to the furtherance of religion, as the people of Ireland now confess.—Prof. George Macloskie in Sloane's Life of McCosh, pp. 120, 121.

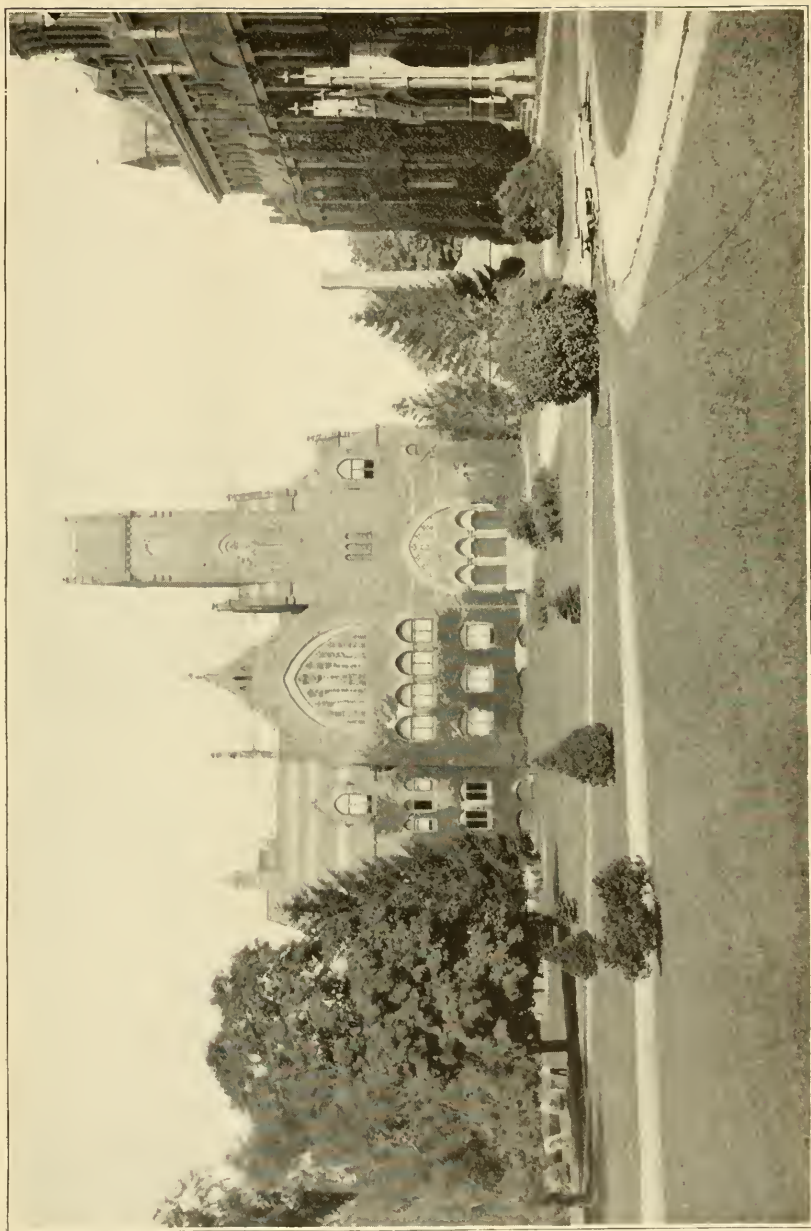
schools to prepare for higher institutions of learning, and particularly labored for the great cause of a general system of national elementary schools. His own pupils attained marked success in the examinations for the civil service, and some of them became very eminent, one of them being Sir Robert Hart, the present chief of the Chinese customs service. He was not a man who could be hid, and so there is little to wonder at in the distinction he earned, whether evidenced by the respect of men like Chalmers, Guthrie, Hugh Miller, Sir William Hamilton, Dean Mansel, the present Duke of Argyll, and Mr. Gladstone, the kindly humor of Thackeray or the flings of Ruskin and sharp rejoinders of John Stuart Mill.

Dr. McCosh paid his first visit to America in 1866, receiving a hearty welcome. In June, 1868, he was called to the presidency of Princeton. He accepted the call after due deliberation, and arrived at Princeton October 22 of the same year. The story of the low condition of Princeton at that time, consequent upon the civil war, does not need to be told here. So far as equipment and numbers can speak, the tale is soon told. Excepting a few professors' houses, there are now on the campus only six buildings which were owned by the college when Dr. McCosh arrived. They are Nassau Hall, the old president's (now the dean's) house, the old chapel, the college offices, east college, and west college. There were but 16 instructors in the faculty, and about 250 students.

The institution was depleted, salaries were low, and academic standards had suffered, both in the way of scholarship and discipline. It had been a discouraging time in Princeton's history, and the self-denial of President Maclean and the band of professors who went with the college through the war has been only too slightly appreciated. The writer entered Princeton as a freshman in January, 1870, when the beginnings of Dr. McCosh's power were being manifested. His influence was like an electric shock, instantaneous, paralyzing to opposition and stimulating to all who were not paralyzed. Old student disorders were taken in hand and throttled after a hard struggle, outdoor sports and gymnastics were developed as aids to academic order, strong professors were added, the course of study was both deepened and widened, the ever-present energy of Dr. McCosh was daily in evidence, and great gifts were coming in. Everyone felt the new life. When the Bonner-Marquand Gymnasium was opened in 1870, the students' cheering was enough to rend the roof. It was more than cheering for the new gymnasium—it was for the new era.

It is not possible in this sketch to tell the story of the twenty years from 1868 to 1888, but the results may be indicated.¹ The campus was enlarged and converted

¹ A member of the first class that entered Princeton under the presidency of Dr. McCosh, I am called here to speak not for myself alone, but in the name of 2,000 old pupils who would pay the tribute of honor and love to the memory of our grand old man. We loved him because he loved Princeton. He was born in Scotland, but he was born an American and Princetonian. If you could have opened his heart you would have found Princeton written there. He was firmly convinced that his college, with its history, its traditions, and its Christian faith, was predestined to become one of the great American universities. "It is the will of God," he said, "and I will do it." A noble man, with a noble purpose, makes noble friends. Enthusiasm is contagious. Dr. McCosh laid the foundation of Princeton University broad and deep and strong, and he left behind him a heritage of enthusiasm, a Princetonian spirit which will complete his work and never fail. We love him because he loved truth, and welcomed it from whatever quarter of the wide heaven it might come. He had great confidence in God as the source of truth and the eternal defender of His true Word. He did not conceive that anything would be discovered which God had not made. He did not suppose that anything would be evolved which God had not intended from the beginning. The value of his philosophy of common sense was very great. But he taught his students something far more precious—to love reality in religion as in science, to respect all honest work and to reverence every fact of nature and consciousness as a veritable revelation from Almighty God.—The Rev. Dr. Henry Van Dyke's address at Dr. McCosh's burial.



PRINCETON UNIVERSITY, J. C. GREEN SCHOOL OF SCIENCE.

into a splendid park, every detail of convenience and beauty being consulted in the transformation.¹ The old walks were replaced with something substantial, grading and planting were carried out on an extensive scale, the drainage was remodeled, and many other such things, which seem small separately, but mean so much collectively, were attended to. The following buildings were added: The Halsted observatory in 1869, the gymnasium in 1869-70, Reunion Hall and Dickinson Hall in 1870, the Chancellor Green library and the John C. Green school of science in 1873, University Hall in 1876, Witherspoon Hall in 1877, the observatory of instruction in 1878, Murray Hall in 1879, Edwards Hall in 1880, the Marquand Chapel in 1881, the biological laboratory in 1887, and the art museum about the same time. The administrative side of the college was invigorated in many ways, a dean being added to the executive officering in 1883. The faculty was gradually built up by importation of professors from other institutions, and afterwards by training Princeton men as well. Twenty-four of Dr. McCosh's pupils are now in the faculty. The course of study was revised and made modern, without giving up the historical essentials of liberal education. Elective studies were introduced and developed, and the relating of the elective to the prescribed studies in one harmonious system was always kept in view. To the old academic course of four years, leading to the degree of bachelor of arts, courses leading to the degree of bachelor of science and civil engineer were added, and graduate courses leading to the university degrees of doctor of philosophy and doctor of science were organized.² The entrance requirements were improved in quality and were exacted with more firmness. The interior relations of the various departments of study to each other and to the general culture of the student were gradually better adjusted, and beginnings of specialized study founded on general culture were instituted. The use of the library was made of importance as a help to the students' regular class work. The two literary societies, Whig and Clio, were relieved of the distress under which they had suffered from secret societies, by exterminating these societies, and helped in their friendly rivalry by the establishment of additional college honors open to their competition. Old class room and chapel disorders slowly gave way before better buildings and improved instruction. Useful auxiliaries to the curriculum were encouraged, and, in particular, the president's "library meeting" was started. Here, month after month, the upper classmen met in large numbers to

¹ "I remember," said Dr. McCosh, "the first view which I got of the pleasant height on which the college stands, the highest ground between the two great cities of the Union, looking down on a rich country, covered with wheat and corn, with apples and peaches, resembling the south of England as much as one country can be like another. Now we see that height covered with buildings not inferior to those of any other college in America. I have had great pleasure in my hours of relaxation in laying out—always assisted by the late Rev. William Harris, the treasurer of the college—the grounds and walks, and locating the buildings. I have laid them out somewhat on the model of the demesnes of English noblemen. I have always been healthiest when so employed. I remember the days, sunshiny or cloudy, in April and November, on which I cut down dozens of deformed trees and shrubs and planted large numbers of new ones which will live when I am dead. I do not believe that I will be allowed to come back from the other world to this; but if this were permitted I might be allured to visit these scenes so dear to me, and to see the tribes on a morning go up to the house of God in companies."—*Life of Dr. McCosh*, pp. 195, 196.

² Indeed, the traditional university constitution—a semimonastic life, fixed terms of college residence, adherence to old academic custom, and a hierarchy of degrees—is found nowhere in more vigor than at Princeton. The true future of Princeton lies not in the development of professional schools nor in the pursuit of utilitarian studies, but in both the college and the graduate department is inseparably bound up with the cause of pure academic culture and learning.—Prof. W. M. Daniels, *The Critic*, October 24, 1896.

hear some paper by Dr. McCosh, some professor from Princeton or elsewhere, some bright alumnus or scholar attached to a university. Distinguished strangers got into the habit of coming to see the college, and such visits as those of General Grant and other American dignitaries, and of the German professors Dorner and Christlieb, of the Duke of Argyll, of Fronde, and of Matthew Arnold were greatly enjoyed. And so by slowly working agencies a change in the way of growth, now rapid and now apparently checked, was taking place. The impoverished small college was being renovated, uplifted, and expanded; it was put on its way toward a university life.¹ Its faculty and students increased, until in 1888 the 16 instructors had become a body of 43 and the students were over 600. Yet this gratifying increase is not the great thing. It might have come and amounted to little more than a diffusion of weakness. But it was qualitative as well as quantitative, for the college was steadily producing men, and a body of men having an intense esprit du corps of great value for the future solidarity of Princeton; for Dr. McCosh not only left his indelible mark upon them singly, but fused their youthful enthusiasms into one mastering passion for Princeton as a coming university, democratic in its student life, moved by the ideas of discipline and duty, unified in its intellectual culture, open to the core. His relations with the students were intimate and based on his fixed conviction that upon them ultimately rested the fate of Princeton. This conviction meant more than that he saw in young men the coming men. "A college depends," he once said, "not on its president or trustees or professors, but on the character of the students and the homes they come from. If these change, nothing can stop the college changing." To his eyes the movement that determined everything was the movement from below upward and outward, and the business of president, trustees, and professors was to make this mass of raw material into the best product possible; but, first of all, the material must be sound if there is to be success in the product. The philosopher of elemental reality² was never more true to his

¹ "I think it proper to state," wrote Dr. McCosh, "that I meant all along that these new and varied studies, with their groupings and combinations, should lead to the formation of a studium generale, which was supposed in the middle ages to constitute a university. At one time I cherished a hope that I might be honored to introduce such a measure. From my intimate acquaintance with the system of Princeton and other colleges, I was so vain as to think that out of our available materials I could have constructed a university of a high order. I would have embraced in it all that is good in our college; in particular, I would have seen that it was pervaded with religion, as the college is. I was sure that such a step would have been followed by a large outflow of liberality on the part of the public, such as we enjoyed in the early days of my presidency. We had had the former rain, and I hoped we might have the latter rain, and we could have given the institution a wider range of usefulness in the introduction of new branches and the extension of post-graduate studies. But this privilege has been denied me."—*Life of McCosh*, pp. 213, 214.

² The last remark by Dr. McCosh in this chapel was a memorable one. It was given several years ago, on a Sunday evening, in the simple religious service held here in the close of the day. He had been asked repeatedly once more to preach in the pulpit from which he had so often spoken, but had declined, from a fear that he might not be able to endure the strain. This simple and less exhausting service he readily undertook. On the occasion to which I refer he read with a touching emphasis St. Paul's 13th chapter of First Corinthians, that wonderful chapter in which the apostle discourses on charity. Having ended the reading, he gave a brief analysis of its points, remarking on the great climax of the last verse, "And now abideth faith, hope, and charity; but the greatest of these is charity." Then he announced his purpose of saying a few words on the first clause of the 9th verse, and read it slowly; and those who heard it will not forget the scene as he said, "For we know in part," instantly adding with an almost triumphant tone, "But we know."—Dr. James O. Murray.

principles than just here. Given, however, a body of students of sound stock, he felt sure the desired results in their discipline and culture were obtainable by intelligent and patient treatment. First of all, as the negative condition of success, he insisted that idleness be done away with, otherwise nothing could be done to counteract the positive vices to which idleness gives occasion, and nothing to develop the mind by wholesome exercise. Next on his programme came an orderly and regular course of study to be pursued by the student without faltering. Then, in order to bind all the student's life into one and place him in the right direction, he depended upon the sense of moral responsibility, quickened and energized by Christian truth.¹

It was a simple programme, and great as it was simple.² His capacity for detail was marvelous, and hence he could meet special individual needs as well as plan on the general scale. It seems as though his sanity of judgment and constant endeavor to develop normal character was the very thing that enabled him to recognize the kind and extent of departure from the normal standard in any student at any stage of development. Once he met a rather pompous undergraduate, who announced with some impressiveness that he could no longer stay in the church of his fathers, as he needed something more satisfying, and that he felt it proper to acquaint Dr. McCosh with the great fact. The sole reply was, "You'll do no such thing." And so it turned out. In answer to a cautiously worded long question put by a member of the faculty, in order to discover whether some one charged with a certain duty had actually performed it, the answer came like a shot, "He did." No more! How short he could be! To an instructor in philosophy whom he wished to

¹ I should sadly fail in doing any justice to the memory of Dr. McCosh did I not lay a special emphasis on the Christian element in his administration. Amid all his high ambitions and large plans and unsparing labors for the college, he never forgot, and his faculty was never allowed to forget, that it should maintain the character and do the work of a Christian college. He believed profoundly that education must have a Christian basis. He was loyal to all the traditions of the past, and he sought to administer the office he held in the spirit of its noble charter. It was under his guidance that the practice of administering the holy communion at the beginning and close of the college year was instituted. It was to him a source of the truest joy when this beautiful chapel was reared by the generosity of the donor. He wrote the graceful inscription on yonder tablet. In private and in public, in active cooperation with the Christian society of the college, and in many a confidential talk with his students on the great themes of religion, he sought always to develop the Christian element in college life. I do not think he favored the idea of a college church. In fact, though a Presbyterian by deep conviction, he avoided anything which would divert attention from his own aim to make the college Christian rather than denominational. The catholicity of his spirit here was full and large. The legacy of devotion to the Christian element in college life he has left us is indeed a sacred and abiding one.—Dr. James O. Murray.

² What a figure he has been in Princeton history! I need not describe him. You can never forget him. You see him tall and majestic; his fine head resting on stooping shoulders; his classic face, with a voice like a trumpet; magisterial; with no mock humility—expecting the full deference that was due his office, his years, and his work. Here is the fruit of his life: the books he has written; the college that he has built; the alumni all over the land who are his greatest pupils. Through a quarter of a century and more he lived among us—a stalwart man, with an iron will; no mimosa he, sensitive, shrinking and shriveling at the touch of criticism; but a sturdy oak that storms might wrestle with but only heaven's lightning could hurt; loyal to conscience; deep in conviction; tender of heart; living in communion with God, and loving the Word of God as he loved no other book; he was the president who woke the admiration, and touched the hearts, and kindled the enthusiasm of Princeton men. No wonder they were fond of him.—President Patton's Memorial Sermon.

impress with the reality of the external world as against the teachings of idealism, he said with a sweep of his hand toward the horizon "It is there! it is there! You know it! Teach it!" Then, too, he was shrewd. In the case of a student, who pleaded innocence though his delinquency was apparent to the doctor, who nevertheless wanted to be easy with him, the verdict was: "I accept your statement. You'll not do so again." On one occasion a visiting clergyman, conducting evening chapel service, made an elaborate prayer, including in his petitions all the officers of the college, arranged in order from the president to the trustees, professors, and tutors. There was great applause at the last item. At the faculty meeting immediately after the service the doctor, in commenting upon the disorder, aptly remarked, "He should have had more sense than to pray for the tutors." His consciousness of mastery was so naïve that he cared little for surface disorder in the classroom, so far as his confidence in being able to meet it was involved, but cared a great deal if he found himself at a dead point in the course over which he felt he must carry the class.¹ Here the dullards, the apathetic, the drones, the light-witted, and especially the provokers of disorder came in for a castigation of the most interesting kind. "Sit down, sir," sometimes served both to suppress a tumult and at the same time waken a mind that had never been awake before. He could talk to men with a severity and a tone of command few would dare employ. Though the most indifferent could not fail to see he was terribly in earnest at times, they also saw his hearty and deep affection for them. "A man of granite with the heart of a child," is an undergraduate's estimate of the old doctor.²

A pleasant picture of the impression he made on another man of simple heart and strong nature is preserved in a letter of President Mark Hopkins of Williams Col-

¹Dr. McCosh was preeminently a teacher. His place with Wayland and Mark Hopkins and Woolsey among the great college presidents of America is due in no small degree to the fact that like them he was a teacher. I know that I speak the sentiments of some who hold a position similar to mine in other institutions when I say that the increase of executive duties that draws the president from the classroom is a misfortune. It would have been an irreparable loss, to be made up by no amount of efficiency and success in other directions, for Dr. McCosh to have withdrawn from the position of teacher while he was able to teach. For he was a superb teacher. He knew what he believed and why he believed it, and he taught it with a moral earnestness that enforced attention. * * * There are teachers who handle a great subject in a great way, with no lack of sympathy or humor and a large knowledge of human nature; who win your confidence and stimulate your ambition; who make you eager to read, and who send you out of the lecture room with your heart divided between your admiration of the man and your interest in his theme. Dr. McCosh was a teacher of this kind. No mere closet philosopher was he; no cold-blooded overseer; but a teaching member of the faculty in which he sat; a man of heart as well as brain, who could feel as well as think, and who could be both hot and tender.—President Patton's Memorial Sermon.

²In matters of administration Dr. McCosh, without being in any sense autocratic, managed to exercise a good deal of authority. For there is no nice provision of checks and balances in the government of a college. The three estates of trustees, faculty, and undergraduates constitute an organism that furnishes a fine opportunity for experiments in political theories. The government may be monarchical or republican or patriarchal. It may do its work after the fashion of the American Congress or the English Parliament. It may be unicameral or bicameral, as the trustees choose or do not choose to put all power in the hands of the faculty. But by the charter of the college the president is invested with a power that belongs to no one else. He ought to be very discreet, very wise, very open to suggestion, and very good-natured; but when he is sure that he is right, very resolute. I imagine that Dr. McCosh was as good a man as one could find anywhere to have so much power in his hands. He had the insight to know when the trustees were more important than the faculty, and when the faculty were wiser than the trustees; and

lege, written after Dr. McCosh had visited Williamstown. It may well be inserted here. "That visit," he writes, "is among my most pleasant recollections. It was during the summer vacation; the weather was fine, and we were quite at leisure to stroll about the grounds and ride over the hills. Riding thus, we reached, I remember, a point which he said reminded him of Scotland. There we alighted. At once he bounded into the fields like a young man, passed up the hillside, and, casting himself at full length under a shade, gave himself up for a time to the associations and inspiration of the scene. I seem to see him now, a man of world-wide reputation, lying thus solitary among the hills. They were draped in a dreamy haze suggestive of poetic inspiration, and, from his quiet but evidently intense enjoyment, he might well, if he had not been a great metaphysician, have been taken for a great poet. And, indeed, though he had revealed himself chiefly on the metaphysical side, it was evident that he shared largely in that happy temperament of which Shakespeare and Tennyson are the best examples, in which metaphysics and poetry seem to be fused into one and become identical.¹

About his personality numberless stories have been gathered, illustrative of his various traits. He was the constant theme of student talk, even to his slightest peculiarities. The "young barbarians all at play" were fond of these, and yet with reverence for him.² Who can forget some of the doctor's favorite hymns?

Young to the end, through sympathy with youth,
Gray man of learning! champion of truth!
Direct in rugged speech, alert in mind,
He felt his kinship with all human kind,
And never feared to trace development
Of high from low—assured and full content
That man paid homage to the Mind above,
Uplifted by the royal law of Love.

The laws of nature that he loved to trace
Have worked, at last, to veil from us his face;
The dear old elms and ivy-colored walls
Will miss his presence, and the stately halls
His trumpet voice. While in their joys
Sorrow will shadow those he called "my boys."

November 17, 1894.

—Robert Bridges, '79.

No one, surely, who heard two of them sung with deep tenderness at his burial. Dr. McCosh gave up the presidency June 20, 1888, passing the remainder of his days at his newly-built home on Prospect avenue. His figure was well known among us these last years, as he took his walks in the village or out into the country or under the elms of the McCosh walk, or sat in his place in the Marquand chapel. His interest in the college never abated. Yet he did not interfere in it after he left it. As President Patton has observed: "He was more than a model president. He was a model ex-president." Nor did he lose sight of "my boys," his former pupils. At the annual reunions of classes it became the custom to march in a body to see him at his home. He "knew them," even if not always by name. Yet he would astonish many

he belonged to both bodies. He was shrewd, sagacious, penetrating, and masterful. If there had been a weatherwise man among us, he would sometimes have hoisted the storm signals over the college offices, for the doctor was a man of like passions with us all. He carried the *in loco parentis* theory of government farther than some are disposed to have it carried to-day. The students loved him and he loved them. He was faithful with them; spoke plainly to them; as a father with his sons he was severe; and also as a father he was tender and kind.—President Patton's Memorial Sermon.

¹ New York Observer, Thursday, May 13, 1869

² JAMES MCCOSH, 1811-1894.

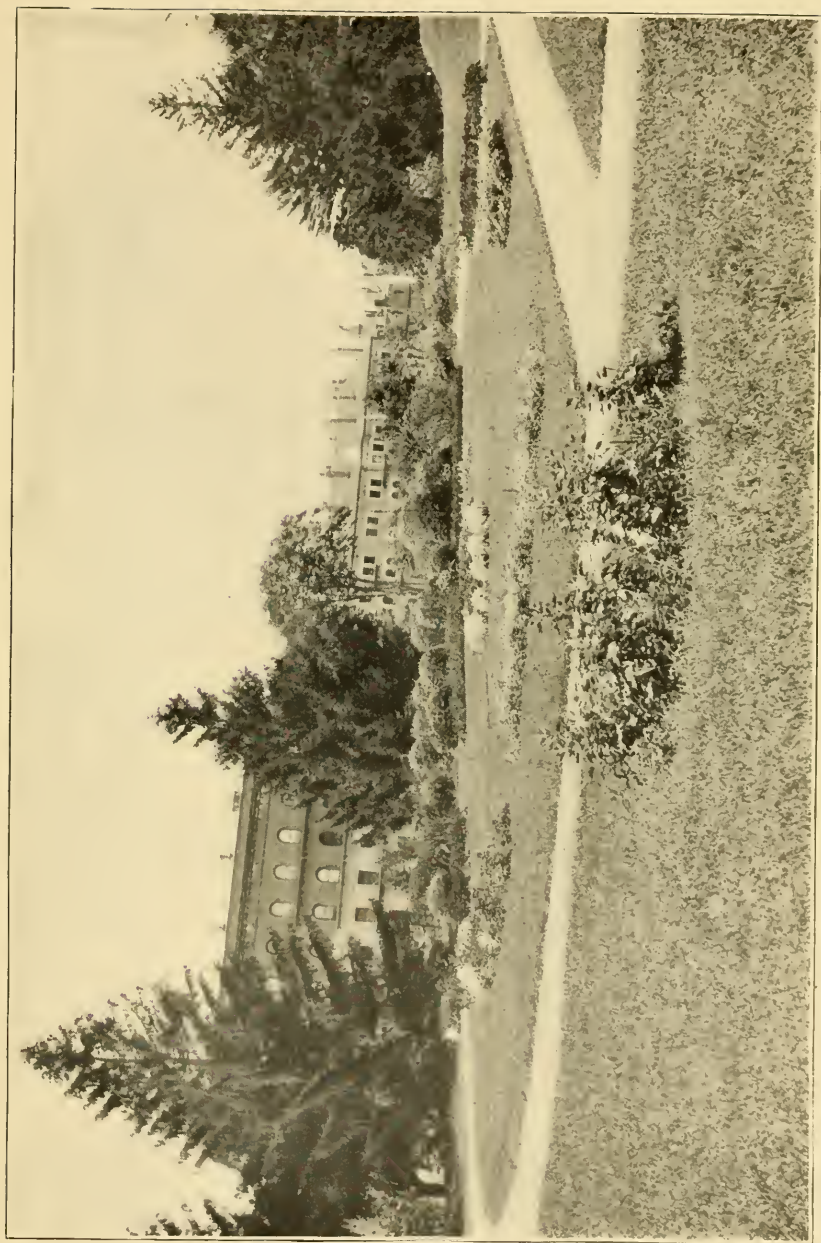
a one by recalling some personal incident that might well be supposed to be forgotten. Nearly 120 of his pupils have followed his example in devoting themselves to the cause of higher learning. Some of them have failed to follow the old doctor's philosophy in all its bearings, some may have diverged otherwise, but no one, I feel sure, has failed to carry away a conviction of the reality of truth and of the nobility of pursuing it, as well as at least a reverence for the Christian religion. On April 1, 1891, his eightieth birthday occurred. It was duly honored. The day was literally given over to the old doctor. The president, the trustees, the faculty as a body, the students, the alumni, the residents of Princeton, and distant personal friends were present or represented. His last really public appearance was at the International Congress of Education held in connection with the World's Columbian Exhibition at Chicago, in July, 1893. The popular interest and the interest of education in him was such as to make him the most noted figure there. Other presidents and institutions joined cordially in doing him honor, and his presence at the Princeton section of the university exhibits was the occasion for a demonstration of affection from his old pupils.

On Sunday, October 28, 1894, he was as usual in his place in the chapel. It was his last appearance there. Within a day or two he gave such evidence of failing strength that his end was seen to be near. Without the stroke of disease, clear-minded to the last, at his own home, and surrounded by all his family, he peacefully passed away at 10 o'clock in the night of Friday, November 16, 1894. The students whom he had never taught, but who loved him, rang the bell of Nassau Hall to tell Princeton that Dr. McCosh was dead.

"*'Fortis vir sapiensque'* is part of the epitaph of one of the Scipios. It describes Dr. McCosh. But he was more than a strong and wise man. He discerned," concludes Professor West, "so far as to distinguish between the transient and the enduring, the illusory and the real, in character, in thought, in education, and in religion. He sought and laid hold on 'the things that can not be shaken.' And they will 'remain.' For as one of his pupils well said when we turned home from his grave, 'He was himself one of the evidences of the Christian religion.'"¹

On the resignation of Dr. McCosh, the trustees elected as his successor the Rev. Dr. Francis Landley Patton, professor of ethics in the college, professor also in Princeton Theological Seminary. He was inaugurated on the 20th of June, 1888. Those who, on that occasion, spoke for the faculty and the alumni, while expressing gratitude for the past career of the college and loyalty to its "distinctly Christian basis," expressed the hope also that the name "university" would soon be adopted. "We shall be glad," said Dr. Henry van Dyke, speaking for the alumni, "when the last swaddling band of an outgrown name drops from the infant, and the college of New Jersey stands up straight

¹ He was a great man and he was a good man. Eager as he was for the material and intellectual advancement of the college, he thought even more of its moral and religious tone. He was an earnest and able preacher, and his trumpet gave no uncertain sound. Alike in speculative philosophy and in practical morals he was always on the Christian side. He never stood in a doubtful attitude toward the Gospel and never spoke a word that would compromise its truths. So that when I think of his long career, and what he did, and how he lived, I am reminded of the apostle who was so consciously devoted to the service of the Gospel that he could not conceive himself as under any circumstances doing anything that would hinder it, and who said in the words that I have placed at the beginning of this discourse: "We can do nothing against the truth but for the truth."—President Patton's Memorial Sermon.



PRINCETON UNIVERSITY, BROWN AND DOD HALL FROM PRESIDENT'S GROUNDS.

in the center of the Middle States as the University of Princeton." The new president, sharing in the general desire, answered in his inaugural discourse the questions, "What is a university and what kind of a university ought Princeton to be?" Inheriting from the previous administration the ideal of a university and the beginning of its realization, the present president has labored with conspicuous success to make this ideal actual. The faculty of instruction has been largely increased, the departments have been more highly organized, and additional courses for undergraduates and graduate students have been established. The number of students has risen during Dr. Patton's administration from 600 to 1,100; and more States and countries are represented in the student body to-day than at any previous period. Leaving out of view the gifts and foundations which have been made in connection with the sesquicentennial celebration, not only have additional endowments been secured and real property of great value to the college been acquired during the past eight years, but as many as eight new buildings have been erected.

The remarkable development of the institution along the lines just indicated, during the present administration and the administration immediately preceding it, determined the board of trust to apply for a change in its corporate name. It was thought that the one hundred and fiftieth anniversary of the grant of the first charter would offer a suitable occasion for the change of the name from the College of New Jersey to Princeton University, and the sesquicentennial celebration was projected. In this celebration the President of the United States, the governor of New Jersey, representatives of foreign universities and of the universities and learned societies of the United States united with the president, the trustees, the faculty, the patrons, the alumni, and the undergraduates of the college, and the citizens of Princeton in commemorating with joy and gratitude the great and beneficent career of the College of New Jersey. The appropriateness of the celebration and the propriety of the new name were cordially and unanimously acknowledged. The addresses during the celebration as well as the responses to the invitations to assist in the academic festival embodied the feeling expressed in the legend inscribed on one of the arches:

Ave Salve Universitas Princetoniensis!

THE SESQUICENTENNIAL CELEBRATION.

The 150th anniversary of the founding of Princeton University, as referred to in the closing sentences of Professor De Witt's article, was celebrated on Tuesday, Wednesday, and Thursday, October 20, 21, and 22, 1896. No more brilliant educational function has ever been held in the United States. From universities of the Old World and the New came the distinguished array of guests. President Cleveland was present and gave one of the addresses. Governor Griggs and many other

officials of New Jersey took part in the proceedings. Fortunately the weather was perfect, and nothing was wanting to make this the most memorable occasion in the history of the university.

The celebration was opened on Monday, October 20, at 10.30 o'clock, by services in Alexander Hall, where President Patton preached a sermon in part historical. Then at 3 o'clock Alexander Hall was again filled, on which occasion Dr. Charles E. Green, the chairman of the board of trustees, presided, and Dr. Howard Duffield, of New York City, delivered the address of welcome on the part of Princeton to her guests. To this two responses were made: By President Eliot, of Harvard University, in behalf of American universities and learned societies, and by Prof. J. J. Thompson, of Cambridge University, England, in behalf of European universities.

The principal day of the series was Tuesday, the 21st. Governor Griggs presided at the imposing and brilliant gathering in the morning at Alexander Hall. Dr. Henry Van Dyke delivered a poem entitled "The Builders," and Prof. Woodrow Wilson pronounced an oration on Princeton in the Nation's Service. In the evening a procession took place, composed of local military organizations, of the undergraduates of the university, and of 1,500 alumni. This procession was reviewed by the President of the United States, Grover Cleveland, after which the evening was closed by a brilliant exhibition of fireworks.

The exercises were finished on Thursday, the 22d. President Patton announced the name of Princeton University, which hereafter the venerable institution was to bear. He also announced the new endowments which the friends of the university had contributed to aid in her new career. Honorary degrees were conferred upon about seventy distinguished scholars, who were mainly present to receive the award. President Cleveland, who was present and had been honored with one of these degrees, then delivered a fitting address.

In the evening a dinner was given to the official guests and to the benefactors of the university, at which the enthusiasm of the occasion had full vent. Professor Fisher, Professor Seth, Hon. W. B. Hornblower, Professor Klein, Professor Hubrecht, Prof. Goldwin Smith, Prof. Edward Dowden, and Commissioner W. T. Harris were the orators of the dinner, and concluded a celebration which will be ever memorable in educational events in our country.

Chapter X.

RUTGERS COLLEGE.

By Rev. DAVID D. DEMAREST, D. D., LL. D.¹

A charter for Queen's (now Rutgers) College, in New Jersey, was granted by Governor William Franklin November 10, 1766. This charter was not placed on public record, nor did the college go into active operation under it. That this charter was granted is evident from the fact that the New York Mercury published in three successive issues, April 20, 27, May 4, 1767, a call for a meeting of the trustees, to be held on the second Tuesday of May "at or near the county house of New Barbadoes or Hackensack Town, in Bergen County." At this meeting the trustees were "to be properly and duly qualified by any one of the justices of the supreme court, or judges of the inferior court of common pleas, of the colony of New Jersey, before they proceed to any business."

The names of the trustees are contained in this call, thirty-seven in number, with four trustees ex officio. It is to be regretted that neither the minutes of this meeting, nor of any meeting of the trustees held under this first charter, have come down to us.

We know that one meeting was held, and that its chief act was the adoption of a petition for an amended charter.

At a State council, held at Burlington November 24, 1769, over which Governor Franklin presided—

A petition was received from Hendrick Fisher, esq., president of the trustees of Queen's College, in this province, praying that an alteration may be made in the charter granted to the said trustees. The council advised his excellency to grant the prayer of the said petition, so far as relates to the distinction of residents and nonresidents in the said charter mentioned.²

In accordance with this the second and amended charter was granted by Governor Franklin March 20, 1770. Under this charter the college has performed its work until the present time.

Fortunately, a copy of the draft of the petition of the trustees alluded to has been found. In it they earnestly plead for an amendment of the charter because of serious defects. They strongly emphasize the distinction made in it between residents and nonresidents of New

¹ Since this sketch was written the author died, June 21, 1898.

² New Jersey Archives, 1st series, Vol. XVII, p. 24.

Jersey to the advantage of the former. What was the nature of this obnoxious distinction we are not informed, but the petitioners declare that it prevented many of the trustees from qualifying for their office, that it prevented others from attending the meetings, and that it was certain to prevent the college from obtaining friends or moneys outside of New Jersey. The council advised the removal of that provision and said nothing about other changes. It is fair to presume that the new charter agreed with the old in all respects except in this one particular. The same persons were named as trustees, with two or three exceptions, owing doubtless to vacancies caused by death or resignation.

It has been frequently stated that under the first charter the Dutch language was to be exclusively used in the college, and that that was one of the difficulties for the removal of which the trustees asked when they petitioned for an amended charter, and that this was removed and the following new provision inserted:

Provided always, and it is hereby declared and expressly enjoined, That there shall always be residing at or near such college at least one professor or teacher well versed in the English language, elected, nominated, maintained, and supported by the said corporation from time to time to instruct the students of the said college in the knowledge of the English language.

Provided also, That all minutes of the meetings and transactions of the trustees, and all rules, orders, and regulations relating to the government of the said college, and all accounts relating to the receipts and payments of money shall be in the English language and no other.

We have not found satisfactory authority for this statement. It is difficult to think that the able and farsighted men who were the leaders in this movement could have been so blind as not to see at once that with such a provision the college could never succeed. The Dutch language had already for a century been banished from courts of justice, halls of legislation, and all public business, and was fast being crowded out of its remaining strongholds—the school, the pulpit, and the household.

Besides, the trustees in their petition to the council do not mention this as a feature in the charter that ought to be removed, while they dwell chiefly and emphatically on the fatal distinction made between residents and nonresidents of New Jersey. The advice given by the council to the governor was that the petition should be granted “so far as relates to the distinction of residents and nonresidents in the said charter mentioned.” This justifies the inference that no change, certainly no important one, in the charter was made, except the elimination of the unfortunate clause concerning residents and nonresidents, and also that the provision about the English language was contained in the first charter as well as in the second.

The reasons urged for the founding of this college are fully stated in the charter, as follows:

George the Third, by the grace of God, of Great Britain, France, and Ireland, King, defender of the faith, etc. To all to whom these presents shall come, greeting:

Whereas our loving subjects being of the Protestant reformed religion, according to the constitution of the reformed churches in the United Provinces, and using the discipline of the said churches, as approved and instituted by the national synod of

Dort in the year 1618-19, are in this and the neighboring provinces very numerous, consisting of many churches and religious assemblies, the ministers and elders of which having taken into serious consideration the manner in which the said churches might be properly supplied with an able, learned, and well-qualified ministry, and thinking it necessary, and being very desirous, that a college might be erected for that purpose within this our province of New Jersey, in which the learned languages and other branches of useful knowledge may be taught and degrees conferred, and especially that young men of suitable abilities may be instructed in divinity, preparing them for the ministry and supplying the necessity of the churches, for themselves and in behalf of their churches, presented a petition to our trusty and well-beloved William Franklin, esq., governor and commander in chief in and over our province of New Jersey in America, setting forth that inconveniences are manifold and the expenses heavy, in either being supplied with ministers of the gospel from foreign parts or sending young men abroad for education; that the present and increasing necessity for a considerable number to be employed in the ministry is great; that a preservation of a fund for the necessary uses of instruction very much depends upon a charter;

And therefore humbly entreat that some persons might be incorporated in a body politic for the purposes aforesaid; and we, being willing to grant the reasonable request and prayer of said petitioners, and to promote learning for the benefit of the community and advancement of the Protestant religion of all denominations, and more especially to remove as much as possible the necessity our said loving subjects have hitherto been under of sending their youth intended for the ministry to a foreign country for education and of being subordinate to a foreign ecclesiastical jurisdiction; know ye, therefore, etc.

But all the Dutch ministers and congregations did not unite in this petition for a college. There was strong opposition to it. The church was divided into two parties, the progressive and conservative, known in that day as the *Coetus* and the *Conferentie*. They were all agreed about the importance of thorough education for the ministry, and in the belief that this could be secured only by institutions in which the usual academic studies, as well as divinity, are pursued. The most ardent member of the *Coetus* party had no thought of the desirability or even possibility of obtaining the object in any other way. It had early become evident to many that the church in America must ere long become independent of the church in the Netherlands, and with that question were vitally connected the questions of ministerial training, licensure, and ordination. The number of churches was greatly in excess of the number of ministers. Most of the congregations were too poor to send to Holland for ministers, or to send young men thither to be educated; the voyage across the Atlantic was tedious and perilous, and church discipline was seriously interfered with by distance and delays.

The first step toward ecclesiastical independence was taken when the *Coetus* was formed, which was an advisory body, composed of all the ministers and representative elders of the congregations. This body was created in 1747, with the assent of the *Classis* of Amsterdam. Its powers were very limited. It could not take final action in cases of discipline. It was not allowed to ordain candidates for the ministry, though this was permitted by the *Classis* of Amsterdam as a special favor in two or three instances. The practical working of this

body only strengthened in the minds of the progressives the conviction that measures must speedily be taken to found an institution of learning and to assert independence of the mother church. The Coetus soon claimed and exercised the powers of an independent classis. It assumed and exercised the right to examine and ordain candidates for the ministry. This action greatly excited the members of the conservatives, and was followed by fifteen years of bitter controversy between the two parties. Would that this chapter in the history of the Dutch churches in this country could be blotted out!

The members of the Conferentie insisted that the time had not come for the churches here to undertake to educate ministers, for no institution could be created by them to compete with the universities of Holland. The Coetus contended that it was a necessity; that the church must do the best that it could with its resources, and must at least plant in the hope that there would be growth. The Rev. Theodore Frelinghuysen, of Albany, went from church to church to enlist ministers and members in the movement. In 1759, commissioned by the Coetus, he visited Holland, to enlist sympathy and obtain help there. He died on his return voyage, having, it is believed, accomplished little. The Conferentie party made countermovements, endeavoring first to have a professorship of divinity established in connection with King's (Columbia) College and afterwards with Princeton College. Both efforts failed, and the members of the Coetus were more and more determined to have a college of their own, and we have seen how they succeeded.

The first meeting of the trustees under the amended charter was held in the village of Hackensack, May 7, 1771, to determine whether the college should be located at Hackensack or New Brunswick, both places greatly desiring it. New Brunswick carried the day, having brought in subscriptions for more money than Hackensack promised. Other considerations possibly had weight. It has been said that one of these was the fact that New Brunswick was nearer than Hackensack to the German Reformed churches in Pennsylvania, which were under the care of the Classis of Amsterdam, as were the Dutch churches.

Unfortunately, the minutes of subsequent meetings of the trustees down to 1782 are missing, and consequently we are dependent for the meager information we have about the work of the college during that period to a few notices in the newspapers and to tradition. It is certain that the college was without a president during that period and until 1786. Its work was performed by tutors and by teachers of the grammar school. A faculty was constituted of a committee of trustees, who attended quarterly examinations of the college and grammar schools. The first tutor was Frederick Frelinghuysen, son of the Rev. John Frelinghuysen, of Raritan, afterwards General Frelinghuysen, of Revolutionary fame. It was the day of small things for the college, and the troubled condition of the country before and during the Revo-

lutionary war made a favorable beginning impossible. It became necessary to leave New Brunswick at times for more peaceful locations, as North Branch and Millstone, though commencement exercises were held in New Brunswick in 1778.

Official notices appeared in the *New Jersey Gazette*, published at Trenton, as follows:

RARITAN, *January 4, 1779.*

The faculty of Queen's College take this method to inform the public that the business of the said college is still carried on at the North Branch of Raritan, in the county of Somerset, where good accommodations for young gentlemen may be had in respectable families at as moderate prices as in any part of the State. This neighborhood is so far distant from headquarters that not any of the troops are stationed here, neither does the Army in the least interfere with the business of the college. The faculty also take the liberty to remind the public that the representatives of this State have enacted a law by which students at college are exempted from military duty.

HILLSBOROUGH, *May 25, 1780.*

The vacation of Queen's College, at Hillsborough, in the county of Somerset, and of the grammar school in the city of New Brunswick, is expired, and the business of each is again commenced. Good lodgings may be procured in both places at as low a rate as in any part of the State.

By order of the faculty:

JOHN TAYLOR, *Clerk Pro Tem.*

At what time Col. John Taylor became tutor is not known, but he probably succeeded Frelinghuysen. It is certain that he occupied this position in 1779, and that, with one or two short intervals, he continued in it until 1796, when he became a professor in Union College at its inception. He was the principal teacher during this period, and

his attention seems to have been divided between his duties as colonel of the New Jersey State regiment, called from time to time, as the needs of the province required, into active military operation, and his duties as professor and principal teacher in Queen's College.

The reconciliation of the Coetus and the Conferentie parties was effected in 1771. In that year a "plan of union" was brought from Holland by Dr. John H. Livingston, who had just completed his studies in the University of Utrecht and been ordained as a pastor of the Collegiate Dutch Church in New York. This plan had been informally approved beforehand by the Classis of Amsterdam. It was adopted by a convention of ministers and elders, embracing both parties, held in New York City in October, 1771, the year after the second charter of Queen's College had been obtained. One of the requirements of this "plan of union" was that one or more divines of the Netherlands should be chosen to be professors on recommendation of the Classis of Amsterdam, provided, however, that such professor or professors shall have no connection with any English academies, but shall deliver lectures on theology in their own houses to such students only as can by suitable testimonials make it appear that they have carefully exercised themselves in the preparatory branches for two or three years at a college or academy under the supervision of competent teachers in the languages, philosophy, etc.

This disposed of all plans for the establishment of professorships of divinity in King's and Princeton colleges and presumably Queen's also, although its charter contained a provision for such professorship. The embittered feelings of the members of the Conferentie party against those who had procured the charter could not be allayed at once, and they could not consent that the teachers of divinity for the whole church should be placed under the direction and control of the trustees of Queen's College.

But the trustees of the college were among the most able, active, and loyal ministers and members of the Reformed Dutch Church, and by their wisdom, moderation, and conciliatory spirit seem speedily to have won the confidence of the churches generally. This is shown by the fact that as early as 1773 they sent to the "General meeting of ministers and elders" a respectful address representing, among other things,

that they had written to the reverend Classis of Amsterdam and the reverend theological faculty of Utrecht requesting those reverend bodies to recommend a person whom they judged qualified to be called as president of the forementioned college, who should at the same time instruct those youths who chose to place themselves under his oversight in sacred theology, and who would consequently, agreeable to the received articles of union, be a member of the particular and general ecclesiastical bodies, and commending the forementioned college to the kind regard of this reverend body.

In this communication of the trustees we have the germ of the plan, subsequently carried into effect, for the friendly cooperation of the trustees and synod, whereby the same person was to act as president of the college and professor of theology, the trustees accepting the conditions of the articles of union.

The general body responded to this overture in the same spirit, agreeing that for the professor's place of residence "Brunswick is the most suitable on account of his relation to Queen's College there situated, as well as for the students in regard to livelihood and other circumstances;" that one should be chosen to the twofold office who had been recommended by the Classis of Amsterdam; that the professor of theology will at the same time be and remain president of the college; and also that the reverend body would make efforts to increase the fund for the support of their professor, for which the trustees had already raised the sum of £4,000.

But the times were not favorable for carrying this plan into effect. The country was not only poor, but it was in a state of alarm, for the Revolutionary war was at hand. The Classis of Amsterdam and the University of Utrecht, in answer to the applications of the convention and of the trustees, nominated Dr. John H. Livingston for the professorship of theology, as better fitted for that office than any divine from the Netherlands could be. The nomination reached the general convention in April, 1775, only a few days after the battle of Lexington had been fought. The convention hastily adjourned, to meet again in October of the same year to consider the whole subject of the professorate. At that meeting nothing was done in the matter. The minutes

say: "By reason of the pitiful condition of our land, the consideration of the subject of the professorate is deferred." It was deferred for nine years, until the close of the war.

Meanwhile the trustees of the college embraced an opportunity that presented itself for obtaining a president. By the death of the Rev. John Leydt, in 1783, the churches of New Brunswick and Six Mile Run had become vacant, and the trustees, being unable to give a president an independent support, agreed with the consistories of these churches to elect to the presidency the minister whom they should call to be their pastor. They, however, signified their preference for Dr. Jacob R. Hardenbergh. The consistories preferred Dr. Dick Romeyn, of Hackensack, and called him, and he was accordingly elected president of the college. He declined these calls and soon after removed to Schenectady, where he became the founder of Union College.

In 1784, the synod—for the convention had now assumed this title—elected Dr. John H. Livingston professor of theology. The trustees now hoped that the proposed plan of 1773 might be carried into effect, and signified their readiness to fulfill their part, and to elect Dr. Livingston president of the college. But the synod declined to enter into the arrangement. It resolved that their professor should remain in New York, the consistory there seeing to his support, as he was to continue to be their pastor. At the same time it was resolved to render assistance to Queen's College, and also to the proposed college at Schenectady, which would be "at a proper distance from Queen's College." Dr. Livingston consequently taught students of divinity in his own house in New York, and for a short time at Flatbush, Long Island, until his removal to New Brunswick in 1810.

The trustees, feeling that it was imperatively necessary that the college should have a president, promptly took measures to procure one. They agreed with the church of New Brunswick, which had separated from that of Six Mile Run, to make a joint call on Dr. Hardenbergh. This was accepted by him February 9, 1786. He was pastor of the church in New Brunswick and first president of the college until the time of his death in 1790.

The college now remained without a president during twenty years. Immediately after the death of President Hardenbergh an effort was made to obtain Dr. Livingston to succeed him as pastor and president, but it failed, when an effort was made to obtain Dr. Romeyn, which also failed. Rev. Dr. Linn, one of the trustees, presided at two or three commencements. The synod was appealed to in vain to carry out the plan of 1773, when a union with Princeton College was discussed by the trustees and decided unfavorably. Instruction was given by tutors. In 1794 Dr. Ira Condict, pastor of the church at New Brunswick, was appointed professor of moral philosophy and superintendent, with authority to employ tutors. The next year (1795) the college was closed and so remained until 1807.

The trustees felt the importance of the grammar school. They

aimed to secure good teachers for it, and they kept it in operation when the college was closed. Andrew Kirkpatrick, afterwards the able chief justice of New Jersey, had charge of it for several years. In 1786 he was succeeded by the Rev. Mr. Lindsley, who was followed by Mr. Ogilvie, and after him by Mr. Stevenson. The Rev. John Croes, rector of Christ Church (Episcopal), New Brunswick, afterwards bishop of the Episcopal Church in New Jersey, conducted the school from 1801 to 1808. He was deeply interested in the college and rendered valuable service in reviving it.

We enter now (1807) upon a new era in the history of the college. It was resuscitated and started on a new career of usefulness. A new and commodious building was felt to be a prime necessity. The first one occupied by the college stood at the corner of George and Schureman streets, near the location of the soldiers' monument. Tradition says that this was burned by the British during the war. A plain frame building was subsequently erected on the same site. This was occupied by the grammar school and college until 1811, when it was sold to the city, removed below George street in Schureman, and used many years for a Lancasterian school. Part of it still remains; part has lately been taken down to make way for an addition to the fire engine house on the corner.

The trustees determined to erect a building at a cost of \$12,000. They were well aware that this sum could not be raised without a united and vigorous effort on the part of all the friends of the college and the cooperation of the whole Dutch Church. They therefore applied to the synod for encouragement and help. That body favored the application and recommended and enjoined all the ministers to aid the agents of the college in raising the necessary funds. An agreement was entered into by the synod and trustees, known as the covenant of 1807,

the principal stipulations of which were * * * that all funds raised for the college in New York should be exclusively appropriated to the support of a theological professorship in the college, and the assistance of young men desirous of entering into the ministry; that the trustees should appoint no professor of theology but such as should be nominated by the synod; that the permanent professor of theology of the synod should be located at New Brunswick; that the trustees should call the professor appointed by the synod as soon as they obtained a fund sufficient for his support, which call synod requested that he should forthwith accept; that a board of superintendents of the theological institution in Queen's College should be appointed by synod to examine theological candidates, etc., and that synod should provide money to purchase a theological library and for erecting a theological hall, or contribute their proportion toward erecting a building for their joint accommodation.

The general synod sent an able and stirring address to the churches, which was promptly responded to in the form of liberal subscriptions, and the trustees were encouraged not only to prosecute vigorously the erection of the new building, but also at once to revive instruction in the college. Dr. Condict was placed in charge of the highest class, his

son, Daniel Harrison Condict, was appointed tutor, and Dr. Robert Adrain was made professor of mathematics. Dr. Livingston was again elected to the presidency, but at first declined. Dr. Condict was then invited to it, but he declined, feeling that he could not undertake the work connected with so responsible a position and at the same time do justice to the large congregation of which he was pastor. How can the debt which the college and church owe to this eminent and faithful man be estimated! He was the chief instrument in the revival of the college. He taught in it during three years. He was instrumental in securing, as a gift from the estate of James Parker, sr., of Perth Amboy, 5 acres, which, with the addition of $1\frac{1}{3}$ acres of ground, now forms the beautiful campus, as well as in starting and urging to completion the noble building known as Queen's. He was indefatigable in collecting moneys, and in various ways working in season and out of season for the college he loved so dearly. In fact, he gave his life for it. Worn out by cares and labors, his Heavenly Father took him home June 1, 1811, before he had reached his 48th year. He lived to see the building whose corner stone had been laid April 27, 1809, well-nigh completed.

Dr. Livingston at length accepted a renewed call to the presidency, and removed to New Brunswick in 1810. He devoted himself to his work as professor of theology. He made it a condition that he should not be asked to do more as president than sign diplomas and preside at commencements, while the burden of government should be borne by vice-presidents. Dr. Condict had acted as such only a few months before his death. He was succeeded in the pastorate of the Dutch Church by the Rev. Dr. John Schureman, who was made vice-president of the college and professor of moral philosophy and belles-lettres. But the college failed to prosper. It lacked resources and patronage. After nine years of struggle the doors were again closed in 1816.

After a season Providence opened the way to its resuscitation and continuous active life to the present time. Dr. Livingston had reached a good old age, and he was anxious to see the theological school established on a secure basis before he should be called away. He made an appeal to the churches for a general and united movement toward securing endowments for two professorships of \$25,000 each, and he enforced his appeal by a liberal subscription. The two particular synods of New York and Albany vied with each other in this work, and it was prosecuted enthusiastically and indefatigably. Ministers and members subscribed liberally. The result was that over \$50,000 was subscribed by the people in the synods of New York and Albany, and a third professorship was established. Just after this had been accomplished, Dr. Livingston was removed by death, January 20, 1825.

Rev. Philip Milledoler, D. D., a pastor of the Collegiate Church, New York City, was elected to succeed Dr. Livingston as professor of didactic theology. His colleague, Prof. John Dewitt, sr., and he deeply felt

the importance of a resuscitation of the college in the interest of theological education. They signified their readiness to aid in the matter by accepting professorships in the college and giving instruction in various branches gratuitously. This generous proposal met with favor, and what is known as the covenant of 1825 was mutually agreed upon by the general synod and the trustees. It was provided that the college edifice, which had been deeded to the synod by the trustees in consideration of the payment by the synod of a debt owed by the trustees, should be used by both institutions; that the theological professors should be professors in the college as well as in the theological school; that such additional professors as might be agreed upon should be appointed by the trustees; and that one of the professors of theology should be appointed president of the college.

This plan was faithfully carried out. Dr. Milledoler was elected president, and the three professors of theology continued for many years to give their services to the college. Without their earnest cooperation the college could not at that time have been revived. The Collegiate Dutch Church paid \$1,700 a year for three successive years to furnish that amount of income while subscriptions to the endowment were being paid. The name of the college was in the same year (1825) changed from Queen's to Rutgers in honor of its liberal benefactor, Col. Henry Rutgers, of New York City.

The college entered on its new career under the most encouraging circumstances. Students came to it from various parts of New Jersey, from New York City, from Albany, and from the counties and towns along the Hudson. In 1833 Rev. Dr. Jacob J. Janeway was made vice-president and professor of the evidences of Christianity and political economy without salary. The presidency of Dr. Milledoler continued until his resignation in 1840. A number of the alumni of that period of fifteen years are still among the living, and some of them have attained to high distinction. They love to speak of their college life and always allude with profound respect to the professors whose instructions they enjoyed—Milledoler, Dewitt, Cannon, McClelland, Janeway, Strong,¹ Ogilby, and Beck.

In 1839 the covenant of 1825 was somewhat modified. It was agreed that the trustees should no longer be required to appoint one of the theological professors as president. The whole administration of the college was referred to the trustees without synodical supervision. The theological professors were released from the obligation to give instruction in the college, but were at the same time requested by the synod to continue to render such services as they could without interfering with other duties. The synod, while retaining the title to the property,

¹ Dr. Theodore Strong, who served as professor of mathematics from 1827 to 1863, was one of the most distinguished mathematicians in the country. By his works he was known on both continents, and he was selected as one of the charter members of the American Academy of Science.

guaranteed to the trustees the free use of the library room, the chapel, and recitation rooms. They also engaged not to sell or lease the property without the consent of the trustees.

Dr. Milledoler having resigned the office of president, which he had satisfactorily filled during sixteen years, was in 1840 succeeded by the Hon. Abraham Bruyn Hasbrouck, LL. D., of Kingston, N. Y.

Dr. Hasbrouck was an eminent lawyer of Ulster County, N. Y., and he managed the affairs of the college with great wisdom during trying times. He was an able teacher of constitutional law and of some other branches; he was well versed in classical and general literature; by his fairness and courteous manners he won the confidence and affection of his pupils. During his administration the theological professors continued to teach in the college, and the number of professors was increased; the amount of endowment was somewhat increased; a house was built for the president, now known as the fine arts building; Van Nest Hall was, through the efforts of the alumni, erected to accommodate the Peithessophian and Philoclean societies, and for some other purposes.

Dr. Hasbrouck resigned the presidency in 1850 and thenceforth lived in retirement in his beautiful place of St. Remy, a few miles from Kingston. He died at Kingston, N. Y., February 23, 1879, "triumphant in faith, full of years and honors."

The successor of President Hasbrouck was the Hon. Theodore Frelinghuysen, LL. D. Mr. Frelinghuysen was a son of Gen. Frederick Frelinghuysen and grandson of the Rev. John Frelinghuysen. He was a native of Somerset County and spent his boyhood at Millstone. He was prepared for college at the grammar school in New Brunswick and the academy at Basking Ridge. Queen's College not being in operation at the time, he entered Princeton College, from which he was graduated in 1804. He was attorney-general of the State of New Jersey from 1817 to 1829; was United States Senator 1829-1835; was chancellor of the University of the City of New York 1839-1850, and president of Rutgers College from 1850 to his death, which occurred April 12, 1861. He was wise in counsel, eloquent in speech, and intensely patriotic. He was the Whig nominee for the Vice-Presidency in 1844, when Henry Clay was a candidate for the Presidency. Above all, he was an humble, consistent, and zealous Christian and honored elder in the church, and president of the Board of Commissioners for Foreign Missions. His influence for good on the college, on the students, and on the relations of the college to the churches of the Reformed Dutch denomination was very great. During his presidency the number of students was considerably increased. Peter Hertzog Hall, built for the use of the theological seminary, had been completed in 1856, and thenceforth the Queen's College building was exclusively used for the work of the college.

President Frelinghuysen was succeeded in 1863 by the Rev. William Henry Campbell, D. D., LL. D. He was born in Baltimore in 1808;

was graduated from Dickinson College in 1828, and subsequently from the theological seminary at Princeton. The first two years of his ministerial life were spent with the Reformed Dutch Church of Chittenango, N. Y.; he was principal of Erasmus Hall, at Flatbush, Long Island, 1833-1839; was pastor of the Church of East New York, 1839-1841; was pastor of the Third Reformed Dutch Church, of Albany, 1841-1848; was principal of the Albany Academy, 1848-1851; was professor of biblical literature in the Theological Seminary at New Brunswick, 1851-1863, and during the same period professor of belles-lettres in Rutgers College; was president of Rutgers College from 1863 to the time of his resignation, in 1881. He also taught moral philosophy and the evidences of Christianity in the college. In view of the great service that he had rendered to the college, individual trustees provided the means for his support during the remainder of his life. Unable to continue inactive, notwithstanding his age, he took the pastoral charge of the newly organized Suydam Street Reformed Church, which he served until increasing infirmities compelled his resignation. His death took place December 7, 1890, soon after he had seen his son, Rev. Alan D. Campbell, installed as his successor.

On entering the office of president, he saw at once that if the college was to succeed and hold its rank among similar institutions its resources and facilities must be greatly increased. He formed his plans for a large increase of endowment and carried them out with great wisdom, perseverance, and success. The churches in the Reformed Dutch denomination were systematically visited by agents in the various classes, he himself working indefatigably. The result was a "new endowment fund" amounting to \$144,758. Very much of the moneys were raised by perpetual scholarships of \$500 each and limited scholarships of \$100, entitling all the sons of a donor to free tuition for the four years of the college course. This endowment raised the college above pecuniary embarrassment for the time, opened the way for the enlargement of the course of studies, for the establishment of new professorships, and for an increase in the number of students.

The administration of President Campbell thus marked a new era in the history of the college, though it is only just to say that the administrations of Presidents Hasbrouck and Frelinghuysen had prepared the way for it and made the time propitious.

In 1864 the general synod retransferred to the trustees of the college the title to the grounds and buildings which the latter had during many years gratuitously occupied. The trustees on their part engaged that the property should never be used for any other purpose than that of collegiate education; that the president should, as required by the charter, always be a member of the Reformed Dutch Church; and that three-fourths of the trustees should always be members in full communion in the above-mentioned denomination. This last condition has since been modified by mutual agreement to two-thirds of the

trustees, exclusive of the three members *ex officio*.¹ In the following year (1865) the covenants of 1807 and 1825 were formally abrogated and the trustees became absolutely independent in the management of the affairs of the college.

In 1863 the department called the "Rutgers Scientific School" was created to provide a scientific and practical education for those who do not desire to pursue classical studies.

By an act of the legislature of the State of New Jersey in 1865, the State college "for the benefit of agriculture and the mechanic arts" was created, and it was placed in charge of the trustees of Rutgers College, under supervision of a board of visitors appointed by the governor, consisting of two members from each Congressional district. This State college was established in order to carry out the intent of Congress in appropriating public lands to the several States under what is known as the Morrill act. The leading object of these colleges is—

to teach such branches of learning as are related to agriculture and the mechanic arts, in such manner as the legislatures of the States may respectively prescribe, in order to promote the liberal and practical education of the industrial classes in the several pursuits and professions of life.

The lands allotted to New Jersey were sold for \$116,000, which sum is invested in State bonds on which interest is paid by the State treasurer for the support of the college. In accordance with one of the conditions, a farm of 100 acres in the vicinity of New Brunswick was purchased by the trustees, on which experiments for the illustration and development of agriculture are continually made, the results of which are of immense benefit to the State. The State has by legislative act provided for the expenses of tuition of two students from each county, to be selected after competitive examinations. Many young men have been and are availing themselves of this privilege. The State has also provided a commodious and well-equipped building for the agricultural experiment station, containing laboratories and all facilities for professors to carry on their work in biology, botany, entomology, analytical chemistry, electricity, and agriculture.

The classical and scientific departments are carried on side by side, and in some subjects the students of both join in recitations with the same professor. Additional professorships have, from time to time, been established and filled as they were demanded and the resources of the college allowed, until at the present time all branches taught in our best colleges in their classical and scientific departments are provided for.

A centennial celebration of the history of the college, dating from the granting of the second charter, was observed in the year 1870 with great interest and enthusiasm. On that occasion an admirable historical discourse was delivered by Justice Joseph P. Bradley, of the Supreme Court of the United States, a graduate in the class of 1836.

¹ See page 301.

President Campbell availed himself of the centennial year to make another effort for the increase of the endowment. Donors of \$1,000 were offered permanent scholarships. Trustees, classes of graduates, and friends responded liberally. The result was a subscription of \$140,000, almost all of which has been paid.

This was soon followed by a bequest from Mrs. Sophia Astley Kirkpatrick, of New Brunswick, amounting to \$75,000; one from Abraham Voorhees, of Six-mile Run, of \$25,000 for a professorship, and of \$26,400 for a fund to be used to aid indigent students for the ministry during their preparatory course in college; also one of \$20,000 from Mr. James Suydam. Abraham Voorhees, of New Brunswick, deeded to the trustees a house and lot, which were sold for \$9,000. These additions to the resources of the college enabled the trustees to increase their facilities by converting the two ends of Queens building into lecture rooms; erecting the Geological Hall and Sophia Astley Kirkpatrick chapel and library; improving the Grammar School building, and procuring the home for the students. Another effort for the increase of endowment was initiated at the close of Dr. Campbell's presidency, which resulted in obtaining, chiefly through the efforts of Mr. Samuel Sloan, the sum of \$50,000.

The successor of President Campbell was Merrill Edwards Gates, Ph. D., LL. D., who was inaugurated June 20, 1882, and continued in office until September, 1890, when he resigned to accept the presidency of Amherst College. Dr. Gates was born at Warsaw, N. Y., April 6, 1848; was graduated from Rochester University after receiving the highest honors in 1870. He immediately accepted the principalship of the Albany Academy, which position he held during twelve years. Under his administration this academy was exceptionally prosperous. President Gates is eminent for scholarship, literary culture, and oratorical power, as well as administrative ability. The period of his presidency at Rutgers was marked by a high order of work by the students, extension of the curriculum, and an increase of facilities and professors. The increase of the library received special attention. P. Vanderbilt Spader, esq., presented his valuable library to the college. The commodious agricultural building was erected by the State on a site given by Mrs. Catharine Neilson and her son Mr. James Neilson. In this building the professors, supported by the Hatch fund of the General Government, have their laboratories and offices. In the last year of Dr. Gates's presidency (1890) the beautiful and commodious Winants Hall, for a residence for students, was built on the college campus by the liberality of Mr. Garret Winants, of Bergen Point, N. J.

At the beginning of the college year in September, 1890, Dr. Gates having resigned, the committee on instruction and discipline placed the institution in charge of the senior professor, the Rev. Theodore S. Doolittle, D. D., until the next meeting of the trustees. The board met October 28, 1890, and elected Professor Doolittle vice-president, to act as president until one should be chosen to the office.

Austin Scott, Ph. D., LL. D., the present president of the college, was born at Maumee, near Toledo, Ohio. He was graduated from Yale College in 1869, and spent the following year at the University of Michigan, from which he received the master's degree on examination and presentation of a thesis. The next three years were spent at the universities of Berlin and Leipzig, from the latter of which he received the degree of Ph. D. on examination and presentation of a thesis. He was during the same time engaged with Mr. George Bancroft in the preparation of the tenth volume of his *History of the United States*. In 1872 he negotiated the printing of the Geneva Award Case at Leipsic, and was bearer of dispatches to Washington containing the decision of the German Emperor as arbitrator in the dispute between the United States and Great Britain over the Northwestern boundary.

From 1873 to 1875 Dr. Scott was an instructor in the German language in the University of Michigan. From 1875 to 1881 he was engaged in collecting and arranging the materials for Mr. Bancroft's *History of the Constitution of the United States*. At the same time he was associate in history in the Johns Hopkins University, organizing in it a seminary of American History and conducting its work from 1876 to 1882. In 1883 he was made professor of history, political economy, and constitutional law in Rutgers, and on the 25th of November, 1890, he was elected to the presidency of the college.

He has since that time been conducting the affairs of the college with great wisdom and energy, and its work has never been performed more successfully than at the present time. During his administration a change has been made in the constitution of the board of trustees whereby two-thirds of the number, exclusive of the trustees *ex officio*, must be communicants in the Reformed (Dutch) Church, instead of three-fourths of the whole number. The teaching of the English Bible has been introduced into the curriculum. College extension has been introduced and is carried on with great success. By arrangement with the theological school the degree of bachelor of divinity is given to students of that institution who on graduating present certificates from its faculty that they have pursued special studies in some one department under the direction of the professor in that department during two years, and have successfully passed the required examinations and presented theses that have been accepted.

The president's house, having become undesirable as a residence on account of its proximity to the railway station, has been converted into the fine arts building. Van Nest Hall has been improved chiefly by the liberality of Mrs. Ann Bussing, of New York City. A stone wall has been built on the eastern side of the campus by the liberality of George Buckingham, L. H. D., of New York City, a graduate of the class of 1832. The house and lot adjoining the preparatory school building has by generous contributions from friends of the college been purchased for the accommodation of the younger scholars. A splendid and thoroughly equipped gymnasium has been built by the liberality

of the trustee, Robert F. Ballantine, of Newark, N. J., on ground given for the purpose by James Neilson, also a trustee. It is in charge of a competent instructor in physical training. Also, by the liberality of Mr. Neilson, the students have the use of the spacious Neilson field for athletic sports and exercises.

In order to carry out their plans for the increased efficiency of the college the trustees need a large addition to their funds, and for this they are at the present time appealing to the friends of the institution.

Rutgers College is not a sectarian institution, though its spirit and influence are decidedly favorable to evangelical Christianity. It was chartered originally for the purpose of preparing young men for the ministry in the Reformed Dutch Church, and so a professorship of divinity was a most prominent provision. But the church preferred to establish its school of theology independent of all literary institutions. So it has come to pass that the college has confined itself to instruction given in the studies that properly belong to the curriculum of every college of arts and sciences. By its charter its president is required to be a member of the Reformed (Dutch) Church, and by agreement with the general synod two-thirds of the trustees are required to be communicants in said denomination. So far it is denominational. But it is not under the direction and control of any ecclesiastical body. Among the students are found men of all denominations, and men outside of all denominations. And they find no fault with the salutary religious influence of the college. Besides daily prayers, public services are held in the chapel every Lord's day morning, conducted by the ministerial members of the faculty and professors in the theological school. A weekly Bible class is maintained, and students have their prayer meetings and other religious agencies. Invested funds are held and administered by the trustees to the amount of more than \$50,000 to aid indigent students while pursuing studies preparatory to the ministry of the Reformed (Dutch) Church. The college has for many years been the chief feeder to the theological school, furnishing a large majority of its students.

For accounts in detail of the rich collection of minerals, shells, coins, and objects from natural history; of the library, containing 32,000 volumes and urgently needing a new and more commodious building; of fine art collections, and of the literary societies, readers are referred to the admirable history of the institution prepared by the late Professor Doolittle for the third edition of Corwin's Manual of the Reformed Church in America, and to the annual catalogue of the college.

Chapter XI.

SETON HALL COLLEGE.¹

This important college was founded in 1856, under the active leadership of Right Rev. James Roosevelt Bayley, then the bishop of the new see of Newark. When Bishop Bayley entered upon the administration of his new duties his earliest efforts were directed toward improving the educational facilities of the diocese. The parochial school system, which then flourished in many parishes of the State, received substantial support and encouragement from him, but he was ambitious to found an institution where the graduates of these parish schools could receive a higher education in science, literature, and arts. Fortunately, he had with him at this time as his efficient aid Rev. Bernard J. McQuaid, now the bishop of Rochester. The first step taken was to purchase the buildings of the Young Ladies' Academy at Madison, N. J., and here the college was formally opened September 1, 1856. Five students answered the first roll call. Before the end of the month this number had increased to 25.

Bishop Bayley named the college "Seton Hall," in honor of his aunt, Mother Elizabeth (Bayley) Seton, who after the death of her husband, William Seton, had become the mother superior of a community of the Sisters of Charity at Emmitsburg, Md.

Father McQuaid became the first president, and devoted all his splendid energy to the building up of a first-class institution of learning. Bishop Bayley gave it the benefit of his influence and active help until, in 1872, he was transferred to the archiepiscopal see of Baltimore. He died in 1877 at Newark, N. J., having never, even to the last, lost his interest in and affection for the college which he had founded.

The charter of the college was granted by the New Jersey legislature in 1861. It incorporated "James Roosevelt Bayley, Patrick Moran, Bernard J. McQuaid, John Mackin, Michael Madden, Henry James Anderson, Orestes A. Brownson, Edward Theband, jr., Daniel

¹For the facts about Seton Hall College I am indebted to the officers and especially to Rev. J. A. Stafford, S. T. L., the vice-president, who has kindly aided me throughout, read the manuscript and contributed many essential particulars

Coghlan, William Dunn, Dominic Eggert, Michael J. Ledwith, and John Richmond, and their successors, being members of the Roman Catholic Church," as trustees of the "Seton Hall College." It invested these trustees with the management of its affairs, and empowered them to confer the "usual academic and other degrees granted by any other college in the State."

The growth of the college soon rendered the buildings at Madison inadequate to its wants. In 1860 a new site in the Orange Mountains, convenient to the city of Newark, was fixed upon and the erection of the necessary buildings was at once begun. The college was opened at its new site September 10, 1860, with 60 pupils in attendance. It had as its president Rev. B. J. McQuaid, and with him 16 professors and tutors. A beautiful new chapel was built in 1863, and an era of unwonted prosperity seemed to have set in. Even during the trying days of the civil war Seton Hall continued to grow, and its buildings had to be enlarged to twice their original size. But in January, 1866, a fire destroyed the beautiful marble villa which was on the grounds when they were originally purchased for the college. Temporary quarters were procured for the departments which had been rendered homeless. Father McQuaid, with characteristic energy, set himself to raise the money needed to restore the ruined buildings. The occasion was seized to make the new structures far more spacious and more architecturally ornate than before. In due time the beautiful buildings were complete and were occupied by an increased number of intelligent and ambitious students.

Nothing occurred to mar the prosperity of this career for many years. In March, 1886, however, another fire destroyed the principal college building and most of its contents. Immediately the president, Rev. James H. Corrigan, sent out a circular soliciting contributions from the friends of the college for rebuilding the structure which had been destroyed. The responses were prompt and liberal, and with the insurance received for the loss of the former building enabled the trustees to proceed at once with the erection of a new building.

A very considerable debt remained for some years over the college. But very recently this has been entirely liquidated and the institution freed from the incumbrance.

With a few exceptions the professors are priests of the Catholic Church, and the college is distinctively under the care and supervision of the Catholics. The benefactors have been mainly of this body, but there never has been a time when non-Catholic students have not composed a part of the undergraduate attendance.

The students almost invariably room in the dormitories of the college and take their meals in the college refectory. The dues paid by the students serve to defray the expenses of the table and the ordinary expenses of the class-room instruction.

A considerable number of prizes have been founded from time to time by the friends of the college. The principal of these prizes are as follows:

1. The Hamilton-Ahern gold medal, for good conduct, founded in 1865 by Messrs. Robert Hamilton of Sacramento, Cal., and S. J. Ahern, of Elizabeth, N. J.

2. The Bossier gold and silver medals, founded in 1865 by A. Bossier, esq., of Havana, Cuba, for the best recitation in the German classes.

3. The prize for Christian doctrine, founded in 1870 by the Right Rev. Mgr. Robert Seton, D. D., prothonotary apostolic.

4. The Greek prize, founded in 1871 by the Most Rev. J. Roosevelt Bayley, D. D.

5. The philosophical prize, founded in 1871 by the Right Rev. B. J. McQuaid, D. D., Bishop of Rochester.

6. The logic prize, founded in 1871.

7. The oratorical prize, founded in 1871 by Rev. P. Byrne.

8. The prize for natural science, founded in 1871 by P. Barry, esq., of Rochester, N. Y.

9. The prize for the best recitation in the freshman class, founded in 1871 by the Most Rev. M. A. Corrigan, D. D., Archbishop of New York.

10. The ethical prize, founded in 1872 by the Right Rev. Mgr. Thomas S. Preston, V. G., of New York.

11. The historical prize, founded in 1873 by Mrs. Kate Bruner, of New York.

The medals for good conduct are decided by the votes of the students. The other medals are decided by the standing of the students in class during the whole year, and by written and oral examinations at the end of each term.

Associated with Seton Hall College is the "Diocesan Seminary of the Immaculate Conception," which has no separate corporation existence from the college. The students are supported by the college, in return for which the right reverend bishop pays \$250 for each of the seminarians so supported and educated, from a seminary fund derived from a tax upon the various parishes of the diocese. A number of "burses" have also been founded to promote the education of priests in the seminary. A burse consists of \$5,000, and many of these funds have been instituted by the friends of the college and seminary.

Seton Hall College has had more than its share of distinguished men connected with it, either officially or as students. The right reverend bishop of Newark has always made his home within her walls, and has been ex officio president of her board of trustees. In this way the Right Rev. Bishops Bayley, Corrigan, and Wigger have successively occupied this supervisory position. The presidents of the college have been as follows: (1) Rev. Bernard J. McQuaid, A. M., now bishop of Rochester, 1856 to 1868; (2) Most Rev. Michael Augustine Corrigan, D. D.,

now archbishop of New York, 1868 to 1874; (3) Rev. James H. Corrigan, A. M., 1874 to 1888; (4) Rev. William F. Marshall, A. M., 1888.

To these eminent men we add in closing this sketch the names of the present professors in the faculty: (1) Rev. William F. Marshall, A. M., president; (2) Rev. John A. Stafford, S. T. L., vice-president and disciplinarian; (3) Rev. Joseph J. Synnott, D. D., professor of English; (4) Rev. Henry C. Phelan, D. D., professor of Latin and English; (5) Rev. Charles H. Mackee, S. T. L., professor of philosophy; (6) Rev. George Doane O'Neill, A. M., professor of English, Latin, and Greek. The above clerical professors are assisted by a corps of competent lay professors and tutors in the various branches of natural science, mathematics, and music.

The number of students in attendance during the academic year 1894-95 was 160, and in the Seminary of the Immaculate Conception 35.

Chapter XII.

THE STEVENS INSTITUTE OF TECHNOLOGY.

By President HENRY MORTON.

The Stevens Institute of Technology owes its existence to the munificence of Mr. Edwin A. Stevens, of Hoboken, N. J., who, in his will, dated April 15, 1867, bequeathed a block of ground between Fifth and Sixth and Hudson and River streets, Hoboken, and \$150,000 for the erection of buildings "suitable for the uses of an institution of learning," and also such sum of money, not to exceed \$500,000, as his executors might consider necessary for maintaining said institution of learning.

Mr. Stevens's executors, being his widow, Mrs. Martha B. Stevens, Mr. W. W. Shippen, and the Rev. Samuel B. Dod, considered the entire sum of \$500,000 necessary, and accordingly appropriated it as an endowment fund to this institution, but the United States Government shortly afterwards demanded and collected about \$45,000 as a collateral inheritance tax, diminishing the endowment by that amount. Numerous efforts have been made to secure the return of this money from the Treasury of the Government, but without success.

In the early summer of 1870, the trustees, having obtained a plan of building from a prominent architect and made good progress with its erection, selected Prof. Henry Morton, Ph. D. (then occupying the chair of chemistry in the University of Pennsylvania, and the office of resident secretary of the Franklin Institute), as president of the "institution of learning" which they were to create under the will of Mr. Stevens and a charter from the State of New Jersey (approved February 15, 1870), and to which they had given the name of "The Stevens Institute of Technology."

During the summer of 1870 and the succeeding seasons of 1870 and 1871 the building was completed and furnished and a faculty selected, so that by the end of the summer of 1871 all was ready for operation.

On the third Wednesday of September, 1871, the Stevens Institute

of Technology began its active existence as a school of mechanical engineering, with the following officers:

Trustees.—Mrs. E. A. Stevens, Rev. Samuel B. Dod, William W. Shippen.

Faculty.—Henry Morton, Ph. D., president; Alfred M. Mayer, Ph. D., professor of physics; Lieut. Col. H. A. Hascall, United States Army, professor of mathematics; Albert R. Leeds, A. M., professor of chemistry; Robert H. Thurston, C. E., professor of mechanical engineering; Charles W. MacCord, A. M., professor of mechanical drawing; Charles F. Kroeh, A. M., professor of languages; Rev. Edward Wall, A. M., professor of belles-lettres.

Realizing the necessity of a preparatory school of some sort under the control of the institute, arrangements were made, contemporaneously with the opening of the institute, by which a preparatory school already in existence was placed under the management of Professor Wall, as the Stevens Institute High School.

During the college year 1872-73 Lieutenant-Colonel Hascall resigned on account of ill health, and Prof. De Volson Wood, C. E., of the Michigan State University, Ann Arbor, was appointed to the chair of mathematics and mechanics.

During these same years, 1872-73, the east wing of the institute building was erected and occupied by the Stevens Institute High School, which was removed from its temporary location at Sixth and Garden streets.

In 1875 a mechanical laboratory was established at the suggestion of Professor Thurston in connection with his department of mechanical engineering, and Professor Thurston, as director of this laboratory, conducted therein numerous investigations for scientific and commercial purposes, the results of which were from time to time published in various engineering journals or like organs. Considerable additions were also made to the machinery of the department through the business of this mechanical laboratory.

During the years from the opening of the institute to 1876, inclusive, many original researches had been made and published by various members of the faculty, so that when, in the catalogue of that year, a list of the titles of such publications was printed it occupied ten large pages. The printing of this list, with additions, as new papers were published, was continued until 1879, when it was discontinued in order to decrease the bulk of the catalogue. It had then reached the dimensions of sixteen large pages.

In 1876 the institute sent to the Centennial Exhibition at Philadelphia an exhibit consisting of apparatus and instruments of research, and also of drawings and pieces of machinery, the work of students, sufficiently extensive to fill an ordinary freight car.

In 1880 an addition was made to the faculty of the institution by the appointment of Prof. James E. Denton, M. E., a graduate of the institute in 1875, as instructor in experimental mechanics and shop work, and during the same college year of 1880-81 the workshops of the institute, which had before occupied the east basement, were transferred to their present location.

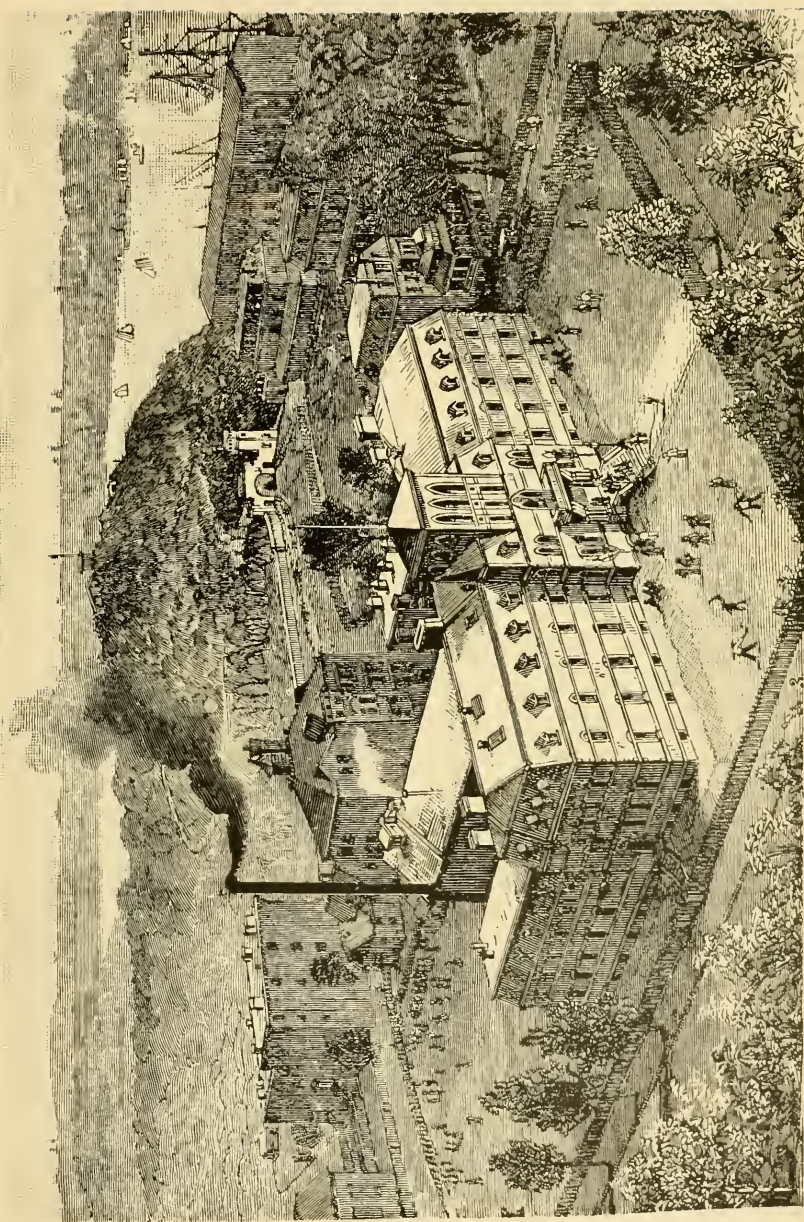


FIG. 1. STEVENS INSTITUTE OF TECHNOLOGY BIRD'S-EYE VIEW OF BUILDINGS AND VICINITY.

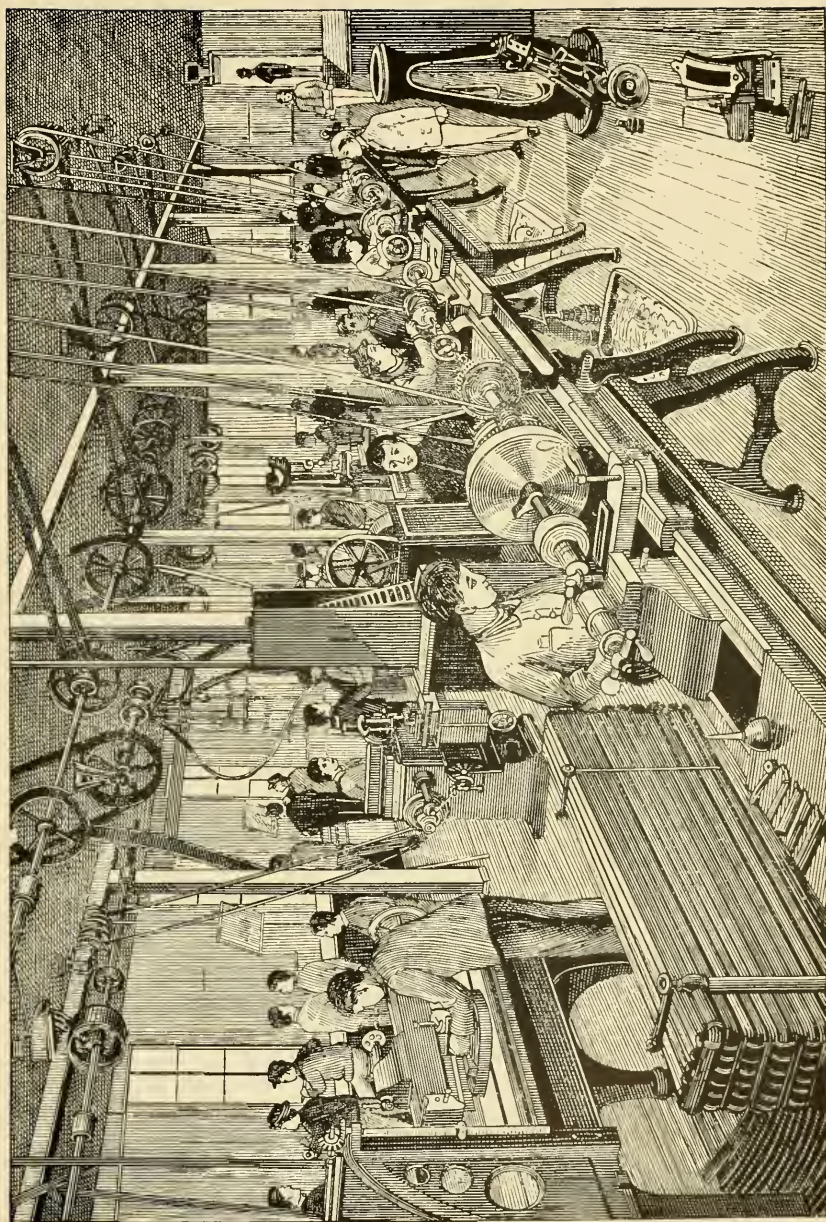


FIG. 2.—STEVENS INSTITUTE OF TECHNOLOGY. PART OF MAIN MACHINE SHOP.

Originally this location had been fitted up as a lecture room for public lectures, and had been so used in the early days of the institute. Being afterwards little used for this purpose, it was converted into a gymnasium, but in this shape also soon ceased to be utilized to any adequate extent. When, therefore, on the extension of the institute course in the direction of applied mechanics, it became very desirable greatly to increase the workshop facilities of the institute, the trustees willingly accepted a proposition from President Morton to alter the gymnasium by building galleries, etc., and fit it up with steam engines, machine and other tools at his own expense. This was done at an outlay of about \$10,500, and the new workshop was formally presented to the trustees by President Morton on the 14th of May, 1881.

In 1882 another addition was made to the faculty of the institute by the appointment of Prof. A. Riesenberger, M. E., a graduate of the institute in 1876, as instructor in mechanical drawing.

In 1883 a further addition was made to the faculty by the appointment of Prof. Clarence A. Carr, assistant engineer, United States Navy, as professor of marine engineering and instructor in mathematics; and also by the appointment of Prof. Wm. E. Geyer, Ph. D., as professor of applied electricity.

In connection with this last appointment and to aid in the establishment of the new department of applied electricity, President Morton donated to the institution, for the purchase of new apparatus and other expenses, something over \$3,500, which sufficed to carry on this department until the general resources of the institute were able to support it.

Mr. Denton's title was also changed from instructor to professor at this time.

On the 2d of September, 1885, the trustees lost by death Mr. Wm. W. Shippen, and some months afterwards elected President Morton to fill the vacancy thus occasioned.

In 1886 two changes occurred in the personnel of the faculty: Prof. R. H. Thurston resigned the chair of mechanical engineering, and was succeeded by Prof. De Volson Wood, whose former chair of mathematics and mechanics was filled by the appointment thereto of Prof. J. Burkitt Webb, formerly of Cornell University.

Professor Carr, being recalled by the Navy Department, also resigned his chair, and was replaced by Prof. William H. Bristol, M. E., a graduate of the institute in 1884, who was appointed instructor in mathematics.

In 1887 the trustees decided to increase their number by electing an additional trustee from among the alumni of the institute, such alumnus trustee to be selected from two or more who should be nominated by the alumni association of the institute.

In accordance with this plan, Mr. A. P. Trautwein, M. E., of the class of 1876, was duly elected a trustee October 12, 1887.

During the summer and fall of 1887 and winter of 1888 a new building was erected at a cost of \$50,000 for the accomodation of the high school, and it was occupied after the Easter holidays of 1888.

During the summer of 1888 the wing formerly occupied by the high school was fitted up on its first and second floors as an electrical laboratory and lecture room respectively, and on its third floor as a mathematical laboratory and lecture room.

Extensive changes were also made in other places of the building, such, for example, as those to increase its security against fire by the erection of four "party walls," iron-plated doors, and the like; also other alterations and additions such as the rearrangement of cases and tables in the library, the erection of a set of post-office boxes, etc.

In 1887 otlier additions were made to the faculty by the appointment of Prof. Thomas B. Stillman, Ph. D., to the chair of analytical chemistry, and by the appointment of Prof. D. S. Jacobus, M. E., a graduate of the institute in 1884, as instructor in experimental mechanics and shopwork.

In 1888 the titles of Messrs. Riesenberger, Bristol, and Jacobus were changed from "instructor" to "assistant professor."

A new chair was also established under the title of engineering practice, and the sum of \$10,000 was donated to the trustees by President Morton as a first installment toward the endowment of the same.

Mr. Coleman Sellers, E. D., was elected to this chair, and delivered his first course of lectures during the fall of 1880.

In 1892 President Morton placed in the hands of the trustees the sum of \$20,000 as a further endowment of the chair of engineering practice, and in the same year the board of trustees was enlarged by the election of the following gentlemen: Mr. Andrew Carnegie, A. C. Humphreys, M. E., Charles Macdonald, C. E., Hon. A. T. McGill, Chancellor of New Jersey, and Mr. Edwin A. Stevens.

In 1893 the number of alumni trustees was increased to three.

During July and August of 1893 a new building was added to the institute structures, accommodating the dynamo machines and motors of the electrical department on its ground floor and giving a large class room and office for the department of languages on its second floor. The shop gallery was also converted into a complete second floor, in which were arranged a class room and offices for the department of applied mechanics and a woodworking shop.

These and other alterations rendered it possible to divide the classes into two sections, so as to double the efficient capacity of the institute.

Prior to this, about 30 per cent of the well-prepared applicants had for some years been rejected for lack of accommodation.

The development of the course of instruction at the institute during the quarter century of its existence may be appreciated, among other things, by a comparison of its list of trustees and faculty, as it appears in the catalogue for 1895, with that given at the opening of this sketch.

Trustees and faculty of the Stevens Institute of Technology, 1895, are as follows:

Board of trustees.—S. B. Dod, president; Andrew Carnegie, vice-president; Henry Morton, Ph. D., secretary; E. A. Stevens, treasurer.

Mr. Andrew Carnegie, New York City; Mr. S. B. Dod, Hoboken; Mr. William Hewitt, M. E., Trenton, N. J.; Mr. Alexander C. Humphreys, M. E., Philadelphia, Pa.; Hon. Alexander T. McGill, Jersey City, Chancellor of New Jersey; Mr. Charles MacDonald, C. E., New York City; President Henry Morton, Ph. D., Hoboken; Mr. E. A. Stevens, Hoboken; Mrs. Edwin A. Stevens, Hoboken; Edward B. Wall, M. E., Pittsburg, Pa.; Mr. Alfred R. Wolff, M. E., New York City.

Faculty.—Henry Morton, Ph. D., president; Alfred M. Mayer, Ph. D., professor of physics; De Volson Wood, A. M., C. E., professor of mechanical engineering; J. Burkitt Webb, C. E., professor of mathematics and mechanics; Charles W. MacCord, A. M., Sc. D., professor of mechanical drawing; Albert R. Leeds, Ph. D., professor of chemistry; Charles F. Krœh, A. M., professor of languages; Rev. Edward Wall, A. M., professor of belles lettres; Coleman Sellers, E. D., professor of engineering practice; James E. Denton, M. E., professor of experimental mechanics and shop-work; William E. Geyer, Ph. D., professor of applied electricity; Thomas B. Stillman, Ph. D., professor of analytical chemistry; Adam Riesenberger, M. E., assistant professor of mechanical drawing; William H. Bristol, M. E., assistant professor of mathematics; D. S. Jacobus, M. E., assistant professor of experimental mechanics and shop-work; Samuel D. Graydon, M. E., assistant professor of mechanical drawing; Robert M. Anderson, M. E., assistant professor of applied mathematics; George L. Manning, M. E., assistant professor of physics and chemistry; Albert R. Lawton, A. M., instructor in languages; F. D. Furman, M. E., assistant in mechanical drawing; Horace S. Verley, assistant in applied electricity; Matthew Lackland, instructing mechanic in workshops.

As to the objects aimed at in the course of instruction provided in the institute and the results attained, it will suffice to quote what was said on these subjects by President Morton at the presentation of the workshop to the trustees, and to add that time and experience have thoroughly indorsed all that was there stated.

The passage referred to reads as follows:

Our object always has been and is to graduate, not journeymen mechanics, but mechanical engineers, and the long list of our graduates now occupying high positions of responsibility in the various machine shops of the country bears abundant witness to our success in the past. For the future we have no idea of allowing our workshop course in any way to displace the invaluable instructions of the other departments, but on the contrary we intend that it shall render them only more efficient by making closer their relations to what every student sees to be the object of his course here, namely, the acquirement of the various and extensive knowledge—scientific, mathematical, and practical—which will enable him to grapple successfully with the vast and difficult problems daily presented to the mechanical engineer.

To master such problems he must not only be practically familiar with the operation of machine and other tools, the process of molding and forging metals and the like, but he must also be able to understand at a glance the ideas of others as expressed in “mechanical drawings,” and express his own ideas accurately in the same way.

He must also have a complete mastery of all mathematical processes available for calculating the action of forces, distribution of strains, transformations of energy, and the like.

He must likewise have a large acquaintance with the vast body of recorded experience and logical deduction from the same, which constitutes the science of mechanical engineering.

He must also have such a knowledge of the facts and laws of physics and chemistry as will enable him to employ the forces of nature here indicated for his purposes and avoid their inimical influences.

Yet, again, he must have such a knowledge of modern languages and of history, literature, and the other elements of social culture as will fit him to associate on terms of equality with other educated men.

Lastly, but not least, he must have such knowledge of the financial relations of his subject, the cost of labor and material, the relative economy of various processes and the like, as will enable him to choose judiciously in selecting an outfit for any mechanical establishment and estimate accurately as to its cost.

The woodcuts accompanying this article illustrate some of the features of the institute. One figure gives a bird's-eye view of the institute buildings and surroundings. The main building faces toward the south. Its basement is occupied by a portion of the department of experimental mechanics and shopwork in the various arrangements of engines and machinery involved in the course of experimental mechanics. Here are found steam, hot air, and gas engines, pumps, dynamometers, injectors, calorimeters, condensers, fan blowers, water wheels, oil testers, and numerous other pieces of apparatus, or rather machinery, used in the exercises of this course.

On the first floor, the east or right end of the main building is occupied by the physical laboratory, the west end by the library, and the central portion by the offices of the president and treasurer. The second floor has to the east the lecture rooms and studies of the professors of physics and chemistry, and to the west the lecture rooms of the professors of engineering and mathematics. The third floor of the entire main building is occupied by the department of drawing.

The wing to the west (left side of picture) is occupied on all its four floors by the department of chemistry. The corresponding wing to the east is occupied by the electric department on its lower floors and on its upper floor accommodates the department with one lecture room and professor's study.

The central wing accommodates in part the department of experimental mechanics and shop work, with shops, foundry, lecture rooms, and studies for the professors of this department.

There is also between this central wing and the east wing a building of two stories, the lower accommodating in part the department of applied electricity and the other giving a lecture room and study to the department of languages. The large building back of the east wing is the Stevens school, accommodating over 250 students, and in this the professor of belles-lettres, who is also its director, receives his institute classes.

To the right of the picture is seen the Hudson River with New York City on its farther shore, while the hill to the northeast of the institute is occupied by the former residence of Edwin A. Stevens, the founder of the institute. The other views, with their descriptive titles, explain themselves.

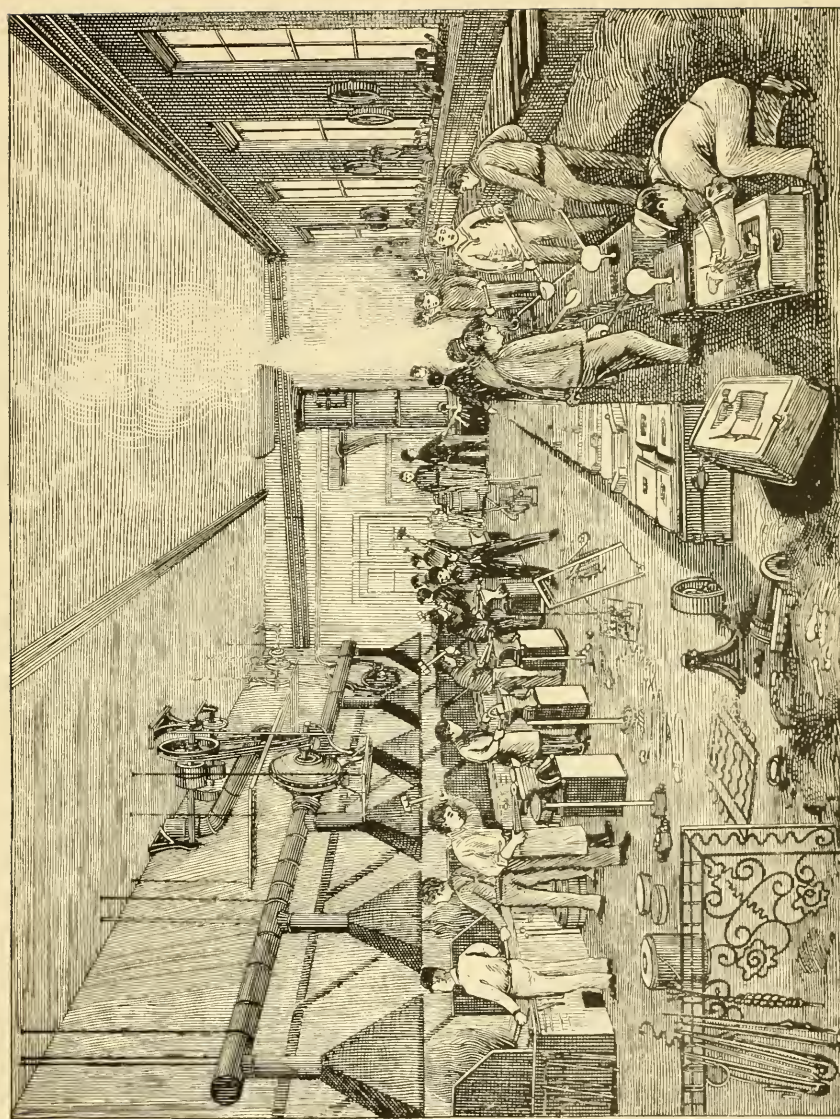


FIG. 3.—STEVENS INSTITUTE OF TECHNOLOGY THE FOUNDRY AND BLACKSMITH SHOP

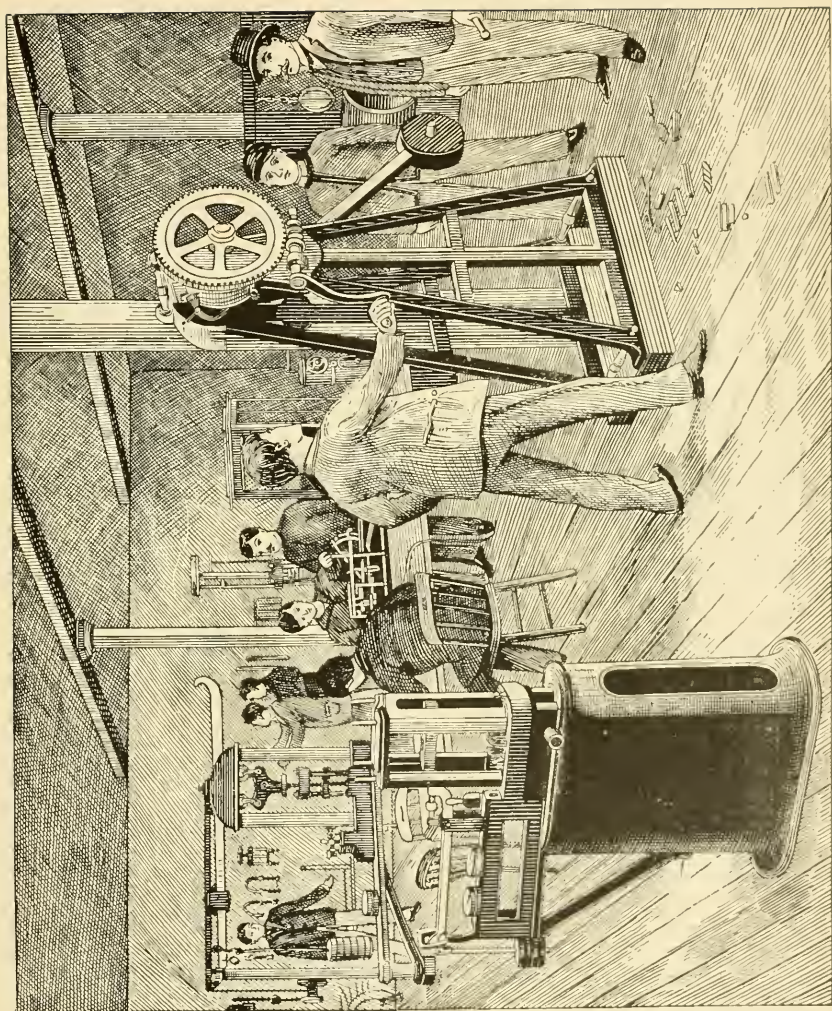


FIG. 4. — STEVENS INSTITUTE OF TECHNOLOGY. A CORNER OF THE TESTING ROOM.

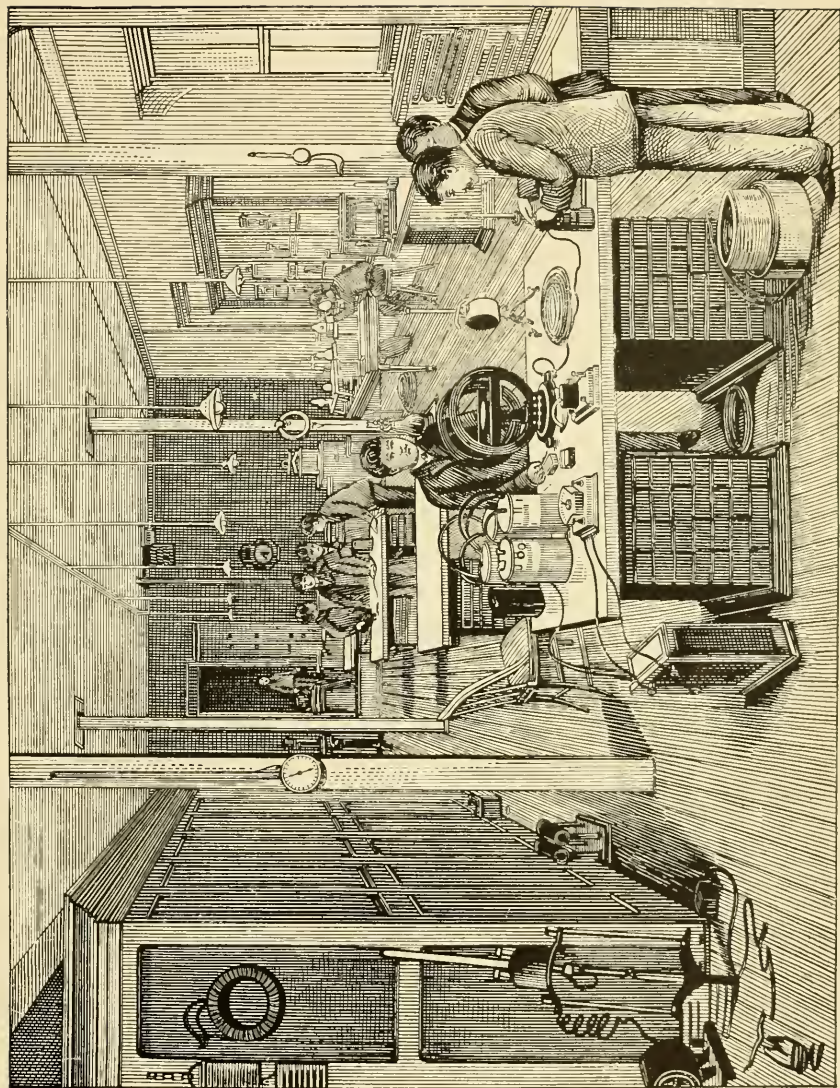


FIG. 5. STEVENS INSTITUTE OF TECHNOLOGY. THE ELECTRICAL LABORATORY.

Chapter XIII.

HISTORY OF THE THEOLOGICAL SEMINARY OF THE REFORMED CHURCH IN AMERICA LOCATED AT NEW BRUNSWICK, N. J.

By REV. E. T. CORWIN, D. D.

The Theological Seminary of the Reformed Church in America located at New Brunswick, N. J., since 1810, was virtually begun by the election of Rev. Dr. John H. Livingston as professor of divinity in 1784. It is well known that the Dutch colonists had a high regard for religion and education, but during the whole of the colonial period there was great difficulty in securing a sufficient number of ministers. For more than a century after the first settlement almost all the ministers came from Holland. Most of these were graduates of the great universities in the Fatherland or other parts of Europe. In course of time a few young men went to Europe for education and ordination, but these only numbered about a dozen up to the time of the Revolution. One minister then also served at least three churches. The necessity of an educational institution in America, therefore, became more obvious with every decade. In 1747 an association was formed, called the Coetus, one of whose duties was to examine and ordain young men who had obtained some sort of an education by private study, but in each case special consent had to be obtained from the classis of Amsterdam. This was not only a burdensome routine in itself, but the plan also did not work satisfactorily. Only five men were ordained by this body in six years. In 1753, therefore, the Coetus assumed independence and changed itself into a classis and exercised for itself all ecclesiastical powers; but this classis was able to ordain only nine young men in sixteen years (1754-1770). But, in connection with the assumption of independence by the Coetus, a secession took place from that body, which called itself the Conferentie, and this party sought to secure a professorship of divinity in King's (now Columbia) College, which was just about to be chartered. But as this institution was to be under Episcopal control, and for other reasons, the church repudiated this scheme and the Coetus party obtained a charter for Queen's College in New Jersey in 1766. This was to be for the benefit

of the Dutch Church exclusively, but, this plan soon appearing to be too restricted, a new charter was obtained in 1770 of a more liberal character, and the location of this institution was finally fixed at New Brunswick, N. J. While it was to be a general collegiate institution, its chief design, according to its charter, was to train up a ministry for the Dutch Church, but the Revolution delayed the development of all these plans. At its close in 1784 the provisional synod then existing, which had been constituted in 1771 by a union of the Coetus and the Conferentie, and which had (1771-1784) ordained only thirteen men, ignoring both King's and Queen's colleges, elected Rev. Dr. John H. Livingston to be professor of divinity in the church at large and Rev. Dr. Herman Meyer to be professor of the Biblical languages.

But the poverty of the country after the war prevented the securing of endowments. Repeated efforts were therefore made by Queen's College to induce the synod to unite their theological professorship with that institution, but a quarter of a century elapsed before success crowned their efforts. From 1789 until 1810 Dr. Livingston, retaining his pastorship in the collegiate church of New York, taught theological students gratuitously. As a matter of convenience to students, other ministers also, from time to time, were appointed professors in various localities to assist in teaching, but all students were required finally to be examined by Dr. Livingston and receive a testimonial from him to entitle them to ask for an examination for licensure. About 90 were thus graduated, 1784-1810.

The general synod finally accepted the overtures from Queen's College to unite their professorship with that institution, and in 1807 a covenant was entered into in which it was agreed that the trustees would combine the literary interests of the college with the promotion of an able ministry for the Dutch Church; that the funds which the trustees might raise in the State of New York should be an endowment for the synod's professor of theology, as well as for the assistance of needy students preparing for the ministry; that certain moneys raised by the synod in 1806 should be transferred to this endowment fund, known down to 1828 as the professorial fund, and which was to be administered by the trustees. The trustees also agreed always to call as their professor of theology such professor as should be elected by the general synod, and that this permanent professorship should be located at New Brunswick, N. J.; that said professor should remove to New Brunswick as soon as the condition of the professorial fund warranted it, and that a board of superintendents should be appointed by the general synod to superintend the theological instruction, to assist the professor in arranging the course of studies, to examine students, and if their examinations were satisfactory to grant them certificates entitling them to ask a classis to examine them for licensure. The synod also agreed to assist in providing a suitable library and in the erection of a theological hall.

Funds were collected to such an amount by February, 1810, as warranted the trustees in calling Dr. Livingston to the presidency of the college and to be theological professor therein. In the following October he removed to New Brunswick at a great personal sacrifice, and began his labors with a class of five students. The cost of the hall, which was begun in 1809, and a financial crisis just at this time, delayed the success of the endowment, and the professor was but partially and irregularly paid. He secured, however, in 1814, from his friend, Rev. Elias Van Bunschoten, the gift of a fund, which ultimately amounted to about \$20,000, to help needy students preparing for the ministry. Although belonging to the general synod, this fund was placed in the hands of the college trustees, as the synod was not then incorporated. It is still administered by the trustees of the college. This fund was the beginning of the educational funds of the church for helping needy students having the ministry in view. Many other gifts have since been received and scholarships founded for this purpose. These are now held either by Rutgers College, or the general synod, or the board of education, which was founded in 1828 and incorporated in 1869, and now amount to about \$250,000. A plan of the theological school was adopted in 1812 relating to the powers of general synod, of the board of superintendents, the duties of professors, of students, the time and course of studies, etc. This plan was revised in 1828, elaborated in reference to the department of didactic theology in 1841, and entirely rewritten in 1888, adapting it to the enlarged conditions of the institutions.

The embarrassment which occurred in reference to the endowment soon after Dr. Livingston's removal to New Brunswick was partly met by the promise of the church of Albany in 1814 to give \$750 per year for six years and of the church of New Brunswick to give \$200 per year for the same period. Collections were also taken up in the churches for several years for the same object. Upon the strength of these promises Rev. Dr. John Schureman was elected professor of ecclesiastical history, church government, and pastoral duties in 1815, but in three years he was cut off by death. In 1819 Rev. Dr. John Ludlow was elected professor of Biblical literature and ecclesiastical history, but in four years he resigned on account of the still continuing financial embarrassments.

From 1816 to 1825 the college exercises were suspended for the same reasons. There was also considerable difficulty between the college trustees and the general synod in adjusting the cost of the hall and the balance of the professorial fund. In 1815, therefore, the synod began to raise what they called a permanent fund, and in 1819 the general synod was incorporated. Meanwhile Dr. Livingston, who had been receiving very little compensation for his services, earnestly pleaded for the permanent endowment of the theological professorships. An elder now asserted that a second professorship could be endowed

by one hundred subscriptions of \$250 each in the churches of New Jersey, New York City, and Long Island. Committees were accordingly appointed, and in 1823 they produced subscriptions amounting to \$26,675. On the strength of this (although the money was not yet collected) Rev. Dr. John De Witt was at once elected as Dr. Ludlow's successor. But the particular synod of Albany was not to be outdone by the particular synod of New York. The next year they sent in a subscription list of \$26,715 for a third professorship. While these moneys were in course of collection, and to meet present emergencies, the Collegiate Church, of New York, promised \$1,700 per year for three years, which was also continued for a fourth year. Dr. Livingston had lived to see the institution fairly endowed, according to the views of that day. He died on January 20, 1825, 79 years of age.

Rev. Dr. Philip Milledoler soon succeeded him, serving in the chair of didactic theology for sixteen years, resigning in 1841. Rev. Dr. Selah S. Woodhull was also elected in 1825 to the chair of ecclesiastical history, church government, and pastoral theology, but he died during the following year, and the Rev. Dr. James S. Cannon succeeded him. He served the church in that chair for twenty-six years, 1826-1852. Dr. De Witt died after eight years of service, in 1831, and Rev. Dr. Alexander McClelland succeeded him, occupying the chair of Biblical literature from 1832 to 1851.

The financial relations between the general synod and the trustees of Queen's College were finally adjusted by the transfer of the college property to the general synod and the payment of \$4,000 by the synod to the trustees. This was in 1825. The college was now reopened under the name of Rutgers, and a covenant was entered into between the general synod and the trustees, in which the synod agreed to allow the trustees such parts of the hall (now known as Queens building) as should be necessary for the exercises of the college, while the theological professors were to perform such duties in the college as the synod should deem best calculated to promote the mutual interests of both institutions.

In 1839 this covenant was amended, providing that no theological professor should hereafter be president of the college, urging also the necessity of perfect harmony between the two institutions, and engaging that the theological professors should preach in the college chapel on Sundays in turn. The tuition fees of the professors were also to be paid partly out of the educational funds of the church, if necessary, and if the state of the funds permitted. The synod was also brought under legal obligations to allow a certain amount of room in the hall for college exercises, and the synod also agreed not to sell or lease the college property without the consent of the trustees.

In 1810 the covenant was further amended, the synod committing to the trustees the entire election of the college professors and the entire management of the funds and affairs of the college; but the theological

professors were requested for the present to continue their services in the college, so far as they could without interfering with their duties in the seminary. Tuition fees were still to be allowed for beneficiaries in the college from the educational funds of the church. In 1828 the balance of the old professorial fund held by the trustees was transferred to the synod.

Out of the sums subscribed for the second and third professorships in 1823 and 1824, amounting to \$53,390, only about \$41,000 was finally realized, and \$7,000 of this amount was used for the liquidation of debts. In 1835 only about \$34,000 had been added to the permanent fund. Another effort was now made to increase the endowment, and \$41,083 was raised, but \$7,000 was again needed for arrearages and other debts, leaving again about \$34,000 to be added to the permanent fund.

In 1841, upon Dr. Milledoler's resignation, Rev. Dr. Samuel A. Van Vranken was chosen to succeed him. He filled the chair of didactic theology for twenty years, dying in 1861, when Rev. Dr. Joseph F. Berg was chosen in his place. He occupied this chair for ten years. Rev. Dr. William H. Campbell succeeded Dr. McClelland in the chair of Biblical literature in 1851. Dr. Campbell resigned in 1863 to become president of Rutgers College. Rev. Dr. John Ludlow now a second time became a professor in the institution, succeeding Dr. Cannon in 1852 in the chair of ecclesiastical history, but in five years he died.

Meantime, in 1854, a movement was started at Dr. Campbell's suggestion to secure a separate theological hall for the seminary, although the synod still owned the college building. This finally resulted, in 1856, in the erection of the Peter Hertzog Theological Hall by Mrs. Anna Hertzog, of Philadelphia, at an expense of \$30,700. Ten years later her will gave the synod \$10,000 to keep the hall in good repair. The plot upon which it was erected, about 6 acres in extent, was chiefly the gift of Messrs. Neilson, Bishop, and Dayton, of New Brunswick.

On account of these changes the synod, in 1864, reconveyed the college property to the trustees for the nominal sum of \$12,000, and the union of the two institutions, begun by the covenant of 1807, was finally dissolved. The theological professors were soon released from all further duties in the college, though as a matter of courtesy they have generally continued to preach in the college chapel on Sundays.

With the death of Dr. Ludlow, in 1857, Rev. Dr. Samuel M. Woodbridge was chosen to succeed him in the department of ecclesiastical history, and, after more than forty years of service, yet remains the honored incumbent. In 1863 Rev. Dr. John De Witt (son of the former Professor De Witt) succeeded Dr. Campbell in the chair of Biblical literature.

With the erection of Hertzog Hall the seminary started out on a new departure. As early as 1857 the expediency of appointing a professor of rhetoric and pastoral theology was considered, but it was

thought this could not be done by detailed solicitation, but must be done by some wealthy individual. Special lecturers were engaged from time to time. A standing committee on the property, consisting of the three professors and three others, was now appointed, which was also made the synod's committee to seek to increase the endowment. Rev. Dr. Nicholas E. Smith now offered \$40,000 as an addition to the permanent fund if the church would raise the same amount to endow a fourth professorship of pastoral theology and sacred rhetoric. About \$50,000 was soon subscribed toward the enlargement of the permanent fund and Dr. Smith gave his bond for \$40,000, and the synod of 1865 elected Rev. Dr. David D. Demarest professor of pastoral theology and sacred rhetoric, who still honorably fills this office. Dr. Smith paid the interest on his bond for a couple of years, when financial embarrassments compelled him to ask the synod to release him from the obligation. This was done. But his kind offer had secured from the church the \$50,000 above alluded to, and with \$10,000 of this amount, and the \$12,000 received for the transfer of the college property back to the trustees, residences for the professors began to be built in the plot containing Hertzog Hall. The gift of Dr. Smith, though it failed, started a new development in the endowment of the institution.

In 1866 the faculty requested to be relieved of the care of the property and the raising of money, which their position in the standing committee had required of them. The synod at first refused, but in 1868, upon renewal of their request, modified the constitution of the committee so that it should consist of ten members (reduced in 1869 to six), only one of whom should be a member of the faculty. They were authorized to appoint a financial agent. They at once resolved to make an effort to raise \$100,000. Rev. Dr. James A. H. Cornell was appointed financial agent, and held the office for four years—1869–1873. He soon obtained a subscription from James Suydam for \$40,000 to endow the chair of didactic theology. In a couple of years he increased this endowment to \$60,000, in view of the fact of the probable election (1872) of Rev. Dr. Abram B. Van Zandt, his old friend and pastor, to this position in place of Dr. Berg, who had died. Dr. Van Zandt held this position for nine years, dying in 1881.

The permanent fund was greatly relieved by the special endowment of the chair of didactic theology. Dr. Cornell next received nineteen subscriptions of \$2,500 each (\$47,500) for the purchase of books for the library. This sum was not to be permanently invested, but wisely expended for books as rapidly as practicable. Accumulating interest on unexpended balances ultimately made this fund about \$55,000. He next raised about \$16,000 from various contributors for the permanent fund, and about \$16,000 for the immediate improvement of the property, especially Hertzog Hall. He also further interested not only James Suydam, but Gardner A. Sage, in the institution. These gentlemen gave \$9,000 each for the purchase of a house for the professor

of didactic theology, which has since 1884, on account of other arrangements, been occupied by the professor of oriental languages. Mr. Suydam also built Suydam Hall (1873) at a cost of \$100,000, containing lecture rooms, museum, chapel, and gymnasium, while Mr. Sage built the Gardner A. Sage Library at a cost known only to himself.

In 1875 the books of the old library in Hertzog Hall were removed to this new and spacious building. A committee was now appointed to expend the funds raised for the purchase of books. It consisted of the four members of the faculty—Professors Woodbridge, De Witt, Demarest, and Van Zandt—together with Drs. Chambers, Corwin, and Hartranft. Upon Dr. Hartranft's removal to another field, in 1878, Dr. Jacob Cooper, of Rutgers College, was appointed to take his place. This committee held monthly meetings for about ten years (1875–1885), and expended the \$55,000 in works chiefly of a theological, philosophical, and historical character, but also not a few were purchased of a general nature, and this library became one of the best equipped in its line in the country. There is very little lacking in the line of ecclesiastical history. It contains about 45,000 volumes.

Mr. Suydam died in 1872 and left by will \$20,000 for the maintenance of Suydam Hall, \$20,000 for the general improvement and repair of the seminary property, and \$20,000 for a new professorial dwelling for the professor of didactic theology. This house was not erected until twelve years later, when the money for this object had accumulated to about \$32,000. The balance, about \$11,000, was ultimately set apart by the synod for general repairs of professorial dwellings.

Mr. Sage gave largely every year to meet the incidental expenses of Hertzog Hall. In 1880 he gave \$25,000 as a permanent endowment of this hall, \$35,000 as a fund for the incidental expenses of the library, \$20,000 as a fund for the purchase of books, and \$5,000 for the finishing of the basement of the library. A balance of this last amount, in 1892, with other funds, was used for the erection of a residence for the librarian. He also gave \$5,000 for scholarships. Mr. Sage died in 1882 and left by will \$50,000 for the endowment of a fifth professorship, without specifying what it should be. In 1884 the general synod divided the professorship of Biblical literature into two, assigning Mr. Sage's special endowment to the support of a professorship of Old Testament languages and exegesis, to which Rev. Dr. John G. Lansing was elected. In 1881 Rev. Dr. William V. V. Mabon was chosen to succeed Dr. Van Zandt, holding the office for eleven years. In 1893 Rev. Dr. J. Preston Searle was chosen to this chair. Upon the resignation of Dr. DeWitt, in 1892, Rev. Dr. James F. Riggs was elected to the chair of Hellenistic Greek and New Testament exegesis.

In 1873 Nicholas T. Vedder, of Utica, presented to the synod \$10,000 in railroad bonds for the establishment of a course of lectures on "The present aspects of modern infidelity, including its cause and cure." These lectures were delivered for about fourteen years, although after

1875 the railroad company failed to pay interest. The course was discontinued in 1889. In 1888 Elder N. F. Graves, of Syracuse, provided for a course of lectures on missions, which have been delivered annually by distinguished friends of the cause to the present time.

This seminary, since its foundation in 1784, has sent forth about 1,000 young men into the ministry, of whom about 50 have become foreign missionaries. Its real estate is now worth about \$300,000; its professorial and lecture funds about \$300,000; funds for the care of its property, about \$100,000; for the purchase of books, \$20,000; for the support of the library (salary of librarian and incidentals), \$35,000, and for the support of Hertzog Hall, \$25,000, in all more than three-quarters of a million, together with educational funds to help those preparing for the ministry, whether in grammar school, college, or seminary, of about a quarter of a million.

The professors and lectors in connection with the Theological Seminary, 1784-1898, are as follows:

Rev. John H. Livingston, D. D., professor of didactic theology, 1784-1825.

Rev. Hermanus Meyer, D. D., professor of languages, 1784-1791; lector in theology, 1786-1791.

Rev. Solomon Froeligh, D. D., lector in theology, 1792-1797; professor of theology, 1797-1822.

Rev. Theodoric (Direk) Romeyn, D. D., lector in theology, 1792-1797; professor of theology, 1797-1804.

Rev. John Basset, D. D., teacher of Hebrew, 1804-1812.

Rev. Jeremiah Romeyn, D. D., professor of Hebrew, 1804-1810.

Rev. John M. Van Harlingen, D. D., professor of Hebrew and ecclesiastical history, 1812-13.

Rev. John Schureman, D. D., professor of ecclesiastical history, church government, and pastoral duties, 1815-1818.

Rev. John Ludlow, D. D., professor of Biblical literature and ecclesiastical history, 1819-1823.

Rev. John DeWitt, D. D., professor of Biblical literature and ecclesiastical history, 1823-1825; professor of Biblical literature, 1825-1831.

Rev. Philip Milledoler, D. D., professor of didactic and polemic theology, 1825-1841.

Rev. Selah S. Woodhull, D. D., professor of ecclesiastical history, church government, and pastoral theology, 1825-26.

Rev. James S. Cannon, D. D., professor of ecclesiastical history, church government, and pastoral theology, 1826-1852.

Rev. Alexander McClelland, D. D., professor of Biblical literature, 1832-1851.

Rev. Samuel A. Van Vranken, D. D., professor of didactic and polemic theology, 1841-1861.

Rev. William H. Campbell, D. D., LL. D., professor of Biblical literature, 1851-1863.

Rev. Samuel M. Woodbridge, D. D., LL. D.,¹ professor of pastoral theology, ecclesiastical history, and church government, 1857-1865; professor of ecclesiastical history and church government, 1865.

Rev. Joseph F. Berg, D. D., professor of didactic and polemic theology, 1861-1871.

Rev. John DeWitt, D. D., LL. D., L. H. D., professor of Biblical literature, 1863-1884; professor of Hellenistic Greek and New Testament exegesis, 1884-1892.

Rev. David D. Demarest, D. D., LL. D., professor of pastoral theology and sacred rhetoric, 1865-98.

Rev. Abraham B. Van Zandt, D. D., LL. D., professor of didactic and polemic theology, 1872-1881.

¹ Present faculty.

Rev. William V. V. Mabon, D. D., LL. D., professor of didactic and polemic theology, 1881-1892.

Rev. John G. Lansing, D. D.,¹ professor of Old Testament languages and exegesis, 1884-98.

Rev. James F. Riggs, D. D.,¹ professor of Hellenistic Greek and New Testament exegesis, 1892-97.

Rev. John Preston Searle, D. D.,¹ professor of didactic and polemic theology, 1893.

TEMPORARY ASSISTANTS.

Rev. Peter Studdiford, instructor in Hebrew, 1813-14.

Rev. James S. Cannon, D. D., instructor in ecclesiastical history, church government, and pastoral theology, 1818-19.

Rev. John S. Mabon, instructor in Hebrew and Greek, 1818-19.

Rev. Alexander McClelland, D. D., instructor in Hebrew, 1831-32.

Rev. George W. Bethune, D. D., lecturer on pulpit eloquence, 1857-58.

Rev. Prof. Samuel M. Woodbridge, D. D., LL. D., instructor in didactic and polemic theology, 1871-72, 1881, 1892-93.

Rev. Talbot W. Chambers, D. D., LL. D., assistant instructor in New Testament exegesis, 1883-84.

Rev. Edward T. Corwin, D. D., assistant instructor in Hebrew and Old Testament exegesis, 1883-84; January-March, 1889; January-February, 1890; September, 1890-May, 1891; New Testament exegesis, January-May, 1892.

¹ Present faculty.

Chapter XIV.

PRINCETON THEOLOGICAL SEMINARY.

[The first part of this sketch follows closely, in many instances verbatim, the account of Princeton Seminary to be found in the Princeton Book. A series of sketches pertaining to the history, organization, and present condition of the College of New Jersey. By Officers and Graduates of the College. Boston: Houghton, Osgood & Co. 1879. This account was written by the Rev. Dr. George T. Purves, now a professor in the seminary. The full corporate title of the seminary is the "Trustees of the Theological Seminary of the Presbyterian Church."]

This is the oldest of the theological seminaries of the Presbyterian Church in America. It was established in response to demands which had through many years been growing more and more urgent, and which at the beginning of the century could no longer remain unheeded. The Presbyterian Church had always stood for a high standard of ministerial culture. This was her inheritance before her transplanting to the shores of the New World. She brought with her from the reformed churches of Europe traditions of university education and professional learning as well as of orthodox faith and evangelical piety. In the face of many temptations to lower her standards which the need of men or the excitement incident to great revivals offered, she in the main consistently refused to do so. But the time came when the preparation of candidates for the ministry under the supervision of individual pastors was felt to be inadequate.

In the opening years of the nineteenth century the difficulties connected with the subject of ministerial education were enhanced by the almost inevitable accompaniments of the spiritual prosperity with which the church was then blessed. The call for men was increased. Four hundred congregations were unsupplied with pastors; and their call had in some cases been answered by men unfit, so far as intellectual training was concerned, to assume the duties of the office, and whose newly awakened fervor rebelled against what seemed the cold scholasticism of a more systematic training for the ministry. The assembly of 1804, in reply to a letter of inquiry written on behalf of

the presbytery of Transylvania, Ky., recommended that no relaxation of the usual requirements be made. It was believed that the purity of the church depended largely upon the knowledge as well as the piety of her teachers.

In providing better facilities for theological instruction the Presbyterian Church had been anticipated by the Congregationalists of New England, the Reformed Dutch, and the associated reformed churches. This made it the more imperative that she should have an institution of her own for the training of her own pastors. At the opening of the century it seemed to many of the leading men of the church that the time was ripe for the establishment of such an institution, and they began to seriously agitate the question. It is not known by what individual the matter was first proposed. It originated, however, among the members of the presbytery of Philadelphia, and there can be little doubt in the mind of one reading the records of the time that it was mainly due to the wisdom of a few men who, from the first and as long as they lived, contributed largely to its success, and of whom Dr. Ashbel Green, Dr. Archibald Alexander, and Dr. J. J. Janeway were especially conspicuous. In 1805 the first of these had reported to the general assembly an overture emphasizing earnestly the alarming need of more ministers, urging upon the congregations the adequate support of pastors in order that young men might not be deterred from the office by dread of poverty, and endeavoring to stimulate the activity and watchfulness of presbyteries in selecting and assisting their candidates.

There is, indeed, in this overture no proposal of a theological school, but it is sufficient to show the necessities of the church and the interest which its author took in the cause of ministerial education. The overture was adopted by the succeeding assembly, and at its October session of the same year, 1806, the presbytery of Philadelphia promptly acted on it by sending to the churches within its jurisdiction a long and earnest address calling attention to its contents, which was ordered to be read from their pulpits. There was still, however, no movement looking directly to the organization of a seminary. On the contrary, the assembly of 1806 recommended to the favorable consideration of the presbyteries a letter which had been received from President Smith setting forth the advantages offered for theological instruction in the College of New Jersey. But the time had come for more definite action. The influence of the few men already named was felt by others, and their ideas were not slow in taking shape. The first known direct mention of a seminary was made by the Rev. Archibald Alexander in his sermon before the assembly of 1808, in which he said:

In my opinion we shall not have a regular and sufficient supply of well-qualified ministers of the gospel until every presbytery, or at least every synod, shall have under its direction a seminary established for the single purpose of educating youth for the ministry.

There was nothing done by that assembly, but the words were not fruitless. Dr. Green says: "Encouraged by this, I used all my influence in favor of the measure." Accordingly we find that at its meeting in April, 1809, the presbytery of Philadelphia, Dr. Green being moderator—

Resolved, That the commissioners from this presbytery to the general assembly be instructed, and they are hereby instructed, to use their best endeavors to induce the assembly to turn their attention to a theological school for the education of candidates for the ministry in our church, to be established in some central or convenient place within their bounds.

The assembly met in Philadelphia in May, 1809, and on the 3d of that month the committee on overtures reported the above resolution. A committee consisting of eight ministers and three laymen, and of which President Dwight, of Yale College, a delegate from the Congregational association, was chairman, was appointed to consider it. Four days later this committee reported:

Three modes of compassing this important object have presented themselves to their consideration. The first is to establish one great school in some convenient place near the center of the bounds of the church. The second is to establish two schools in such places as may best accommodate the northern and southern divisions of the church. The third is to establish such a school within the bounds of each of the synods. In this case your committee suggest the propriety of leaving it to each synod to direct the mode of forming the school and the place where it shall be established.

After suggesting the advantages and disadvantages of each of these methods, the report concludes:

Your committee, therefore, submit the following resolutions, to wit:

Resolved, that the above plans be submitted to all the presbyteries within the bounds of the general assembly for their consideration, and that they be careful to send up to the next assembly, at their sessions in May, 1810, their opinions on the subject.

The report was adopted. Each of its plans had ardent advocates. The unifying tendency which a central institution would exert seemed to some hardly a sufficient compensation for the inconvenience which its distance from much of the already widely extended church would necessarily occasion; while others dreaded the effects of a too great centralization of influence which such an institution might possibly produce. There was also a fear with regard to the single school that it would be obligatory on all the presbyteries to send all their candidates to it, however inconvenient or expensive it might be; and still further, lest its professors, if they were not formally empowered to license candidates to preach the gospel, might be clothed with powers out of which such an abuse would naturally grow.

In the presbytery of Philadelphia at its autumn meeting, 1809, a committee of seven, of which Dr. Ashbel Green was chairman and the Rev. Archibald Alexander a member, was appointed to take into consideration the above recommendation of the assembly. This committee having reported in the spring of 1810 in favor of "one great school,"

Dr. Green and the Rev. Mr. Irwin were appointed to prepare a report of a plan and particulars of such proposed institution and to present the same to the presbytery before the end of the present session. Their report was, however, deferred until, in October, it was found to have been rendered unnecessary by the action which the assembly had taken in the meantime. That action was as follows: The committee appointed to examine the replies sent in from the presbyteries on the subject of theological schools reported ten presbyteries in favor of one great school, one in favor of two schools, ten in favor of synodical schools, while six deemed it inexpedient to establish any school at all, and the remaining presbyteries had returned no answer. The committee was forthwith enlarged and instructed to "consider the subject of theological schools and report to the assembly whether in their opinion anything, and if anything what, is proper further to be done." Nine days later, May 30, 1810, their report was read to the assembly and after amendment was approved. It is given here in full:

1. It is evident that not only a majority of the presbyteries which have reported on the subject, but also a majority of all the presbyteries under the care of this assembly, have expressed a decided opinion in favor of the establishment of a theological school or schools in our church.

2. It appears to the committee that although, according to the statement already reported to the assembly, there is an equal number of presbyteries in favor of the first plan, which contemplates a single school for the whole church, and in favor of the third plan, which contemplates the erection of a school in each synod, yet, as several of the objections made to the first plan are founded entirely on misconception, and will be completely obviated by developing the details of that plan, it seems fairly to follow that there is a greater amount of presbyterial suffrage in favor of a single school than of any other plan.

3. Under these circumstances the committee are of opinion, that as much light has been obtained from the reports of presbyteries on this subject as would be likely to result from a renewal of the reference, that no advantage will probably arise from further delay in this important concern, but, on the contrary, much serious inconvenience and evil; that the present assembly is bound to carry into execution some one of the plans proposed, and that the first plan, appearing to have on the whole the greatest share of public sentiment in its favor, ought, of course, to be adopted.

4. Your committee therefore recommend that the present general assembly declare its approbation and adoption of this plan, and immediately commence a course of measures for carrying it into execution as promptly and as extensively as possible, and for this purpose they recommend to the general assembly the adoption of the following resolutions:

1. *Resolved*, That the state of our churches, the loud and affecting calls of destitute settlements, and the laudable exertions of various Christian denominations around us, all demand that the collected wisdom, piety, and zeal of the Presbyterian Church be, without delay, called into action for furnishing the church with a large supply of able and faithful ministers.

2. That the general assembly will, in the name of the great head of the church, immediately attempt to establish a seminary for securing for candidates for the ministry more extensive and efficient theological instruction than they have hitherto enjoyed. The local situation of this seminary is hereafter to be determined.

3. That in this seminary, when completely organized, there shall be at least three professors, who shall be elected by, and hold their offices during the pleasure of, the

general assembly, and who shall give a regular course of instruction in divinity, Oriental and Biblical literature, and in ecclesiastical history and church government, and on such other subjects as may be deemed necessary. It being, however, understood that until sufficient funds can be obtained for the complete organization and support of the proposed seminary a smaller number of professors than three may be appointed to commence the system of instruction.

4. That exertion be made to provide such an amount of funds for this seminary as will enable its conductors to afford gratuitous instruction and, when it is necessary, gratuitous support to all such students as may not themselves possess adequate pecuniary means.

5. That the Rev. Drs. Green, Woodhull, Romeyn, and Miller, the Rev. Messrs. Archibald Alexander, James Richards, and Amzi Armstrong be a committee to digest and prepare a plan of a theological seminary, embracing in detail the fundamental principles of the institution, together with regulations for guiding the conduct of the instructors and the students, and prescribing the best mode of visiting, of controlling, and supporting the whole system. This plan is to be reported to the next general assembly.

[The sixth resolution appoints agents in the various synods to solicit donations for the establishment and support of the proposed seminary.]

7. That as filling the church with a learned and able ministry without a corresponding portion of real piety would be a curse to the world and an offense to God and his people, so the general assembly think it their duty to state that in establishing a seminary for training up ministers it is their earnest desire to guard as far as possible against so great an evil; and they do hereby solemnly promise and pledge themselves to the churches under their care that in forming and carrying into execution the plan of the proposed seminary it will be their endeavor to make it, under the blessing of God, a nursery of vital piety as well as of sound theological learning, and to train up persons for the ministry who shall be lovers as well as defenders of the truth as it is in Jesus, friends of revivals of religion, and a blessing to the church of God.

8. That, as the constitution of our church guarantees to every presbytery the right of judging of its own candidates for licensure and ordination, so the assembly think it proper to state most explicitly that every presbytery and synod will, of course, be left at full liberty to countenance the proposed plan or not, at pleasure, and to send their students to the projected seminary or keep them within their own bounds, as they think most conducive to the prosperity of the church.

9. That the professor in the seminary shall not in any case be considered as having a right to license candidates to preach the gospel; but that all such candidates shall be remitted to their respective presbyteries, to be examined and licensed as heretofore.

It was also recommended that Dr. Miller and the Rev. James Richards be appointed to prepare the draft of a pastoral letter from the assembly to the churches, calling their attention to the suggestion of a theological school, and earnestly soliciting their patronage and support in the execution of the plan now proposed. This they did the same day.

The committee on the plan of the seminary, which was appointed by the above resolution, met in New York at the call of the chairman soon after the session of the assembly, and after some important deliberations adjourned, to meet again at Princeton on the day of the college commencement of that year, 1810. At that session of the committee Dr. Green submitted a plan, which he had in the meantime drawn up. This was adopted by the committee and ordered to be printed, and copies were distributed to the members of the next assembly. When

that body met in Philadelphia in May, 1811, its attention was called to an extract from the minutes of the trustees of the College of New Jersey, stating the appointment of a committee of their board to confer with a committee of the assembly on the establishment of a theological school. In response to this a committee of five, with Dr. Alexander as chairman, was appointed for the purpose thus suggested. The college had a professor of theology, and in 1804 a house belonging to the college had been fitted up for the accommodation of theological students and was known as Divinity Hall. On May 22 the committee above mentioned reported that it was expedient to appoint another committee

with full power to meet a committee of the trustees [of the college] invested with similar powers to frame the plan of a constitution for the theological seminary, containing the fundamental principles of a union with the trustees of that college and the seminary already established by them, which shall never be changed or altered without the mutual consent of both parties, provided it should be deemed proper to locate the assembly's seminary at the same place as that of the college.

The action thus recommended was taken, and a further committee was appointed to consider proposals looking to the establishment of the seminary in any other place. The relation of the college to the church, and the fact that instruction in theology had been offered as a part of its curriculum, suggested its affiliation with the proposed seminary. It was, however, not the will of the assembly to decide the matter hastily. It was at that time only so far settled that the rivers Raritan and Potomac should form the limits between which the school was to be established.

At the same assembly Dr. Green's committee reported a plan for the seminary, which was adopted. Its main features are as follows:

Article I. The general assembly, as the patron of the seminary and the fountain of its powers, shall sanction its laws, direct its instructions, and appoint its principal officers. The seminary is to be governed by a board of directors chosen by the assembly. The assembly has also the duty of electing the professors. Article II provides for the regulation of the board of directors. Their duties are to enact rules for the regulation of the seminary, to oversee the instruction given, to inaugurate professors and to guard the purity of their teaching, and to superintend the interests of the students. By Article III the professors are required to subscribe to the church standards according to a prescribed and strictly worded formula; to report regularly to the directors; and, as a faculty, to regulate the studies and administer the discipline of the institution. Article IV prescribes in general the course of study and fixes the course at three years. Article V relates to the culture of "devotion and improvement in practical piety" among the students. Article VI prescribes the conditions of admission for students and the rules for their government. Articles VII and VIII, relating to the library and to the management of the funds of the institution, were adopted by later assemblies. The essential feature of the entire plan was the control of the assembly over the newly established institution.

At the same time, the agents appointed in the preceding year to obtain subscriptions to the seminary reported the raising of some \$14,000, in the main from New York and Philadelphia. This amount, though small, was deemed a sufficient warrant to proceed.

The assembly which met in Philadelphia in May, 1812, decided upon Princeton as the location of the seminary, leaving the question of the permanency of this site to be later determined. The presence of the college there was doubtless one of the most influential determining factors in this decision. The committee on conference with the trustees of the college reported the following "plan of agreement," which was accepted:

1. The seminary to be located at Princeton, and in such connection with the college as is implied in the following articles:

2. The trustees engage not to interfere in any way with the assembly and their directors in carrying out the plan of the seminary adopted last year.

3. The trustees permit the assembly to erect buildings necessary for the seminary on the college grounds.

4. The trustees engage to grant accommodations to the assembly in their present buildings when desirable.

5. The trustees engage to receive such students as are sent by the assembly and to endeavor to reduce the college expenses.

6. The trustees undertake to receive moneys for investment, subject to the assembly's order.

7. The trustees grant to the seminary the use of the college library, subject to certain rules.

8. The trustees agree to help the assembly to establish a preparatory school.

9. The assembly is at liberty to remove at any time the seminary elsewhere, and the trustees promise to establish no professorship of theology in the college while the seminary shall remain at Princeton.

10. The trustees engage to use certain moneys in their hands chiefly according to the recommendation of the assembly.

The above will indicate the close relation established between the college and the seminary at the very beginning of the latter's existence, yet it must be remembered that there never was and is not now any organic connection between them.

On May 30, 1812, the following were elected the first directors of the seminary: The Rev. Drs. Ashbel Green, Samuel Miller, J. B. Romeyn, Archibald Alexander, Philip Milledoler, Andrew Flinn, Samuel Blatchford, James P. Wilson, John McKnight, James Inglis, Joseph Clark, Eliphalet Nott; Rev. Messrs. James Richards, William Neill, John McDowell, Robert Cathcart, Francis Herron, Conrad Speece, Dirck C. Lansing, Asa Hillyer, Robert Finley, and Elders William Haslett, Robert Ralston, Henry Rutgers, John Neilson, Samuel Bayard, Zechariah Lewis, J. R. B. Rodgers, Divie Bethune, and John Van Cleve.

On the 2d of June the Rev. Dr. Archibald Alexander, of Philadelphia, was elected professor of didactic and polemic theology. After some hesitation he accepted, and moved to Princeton in the following July. The board of directors held their first meeting in Princeton June 30, 1812, and on the 12th of August the seminary was formally opened by the inauguration of Dr. Alexander and the matriculation of three students. Thus Princeton Seminary was started on its career, with no grounds or buildings and with one professor and three students. The classes were at first held in Dr. Alexander's house.

The general assembly of 1813 decided to make Princeton the permanent site of the seminary, and the same year the faculty was enlarged by the addition of the Rev. Dr. Samuel Miller, of New York City, who was elected to the chair of ecclesiastical history and church government. He was inaugurated September 29. The number of the students increased rapidly, and it was found necessary to hold the lectures and recitations in the college buildings. The first building was erected on land obtained from Mr. Richard Stockton, the corner stone being laid September 26, 1815, and the building, although only partially finished, was occupied in the fall of 1817. For a time the students had boarded and lodged in the college buildings. Dr. Alexander and Dr. Miller continued to divide the course of instruction between them until 1820, when the professors were authorized to employ for a year an assistant instructor in the oriental languages of Scripture. They appointed Mr. Charles Hodge, a licentiate of the presbytery of Philadelphia. In 1822 he was elected professor of oriental and biblical literature.

On the 15th of November, 1822, the legislature of the State of New Jersey passed an act incorporating the "Trustees of the Theological Seminary of the Presbyterian Church," with full control over the material interests of the seminary. The trustees are the corporate body of the institution. The incorporators were: Sammel Bayard, esq., John Beatty, esq., Rev. Isaac V. Brown, D. D., Rev. David Comfort, D. D., John Condit, esq., Ebenezer Elmer, esq., Hon. Charles Ewing, Hon. Gabriel H. Ford, Rev. Ashbel Green, D. D., Alexander Henry, esq., Rev. Samuel B. How, D. D., Rev. J. J. Janeway, D. D., Hon. Andrew Kirkpatrick, Rev. Alexander McClelland, D. D., Rev. John McDowell, D. D., Robert McNeeley, esq., Rev. James Richards, D. D., Hon. Samuel L. Southard, Benjamin Strong, esq., John Van Cleve, M. D., and Rev. George S. Woodhull.

The original charter limited the number of trustees to twenty-one, twelve of whom should be laymen and citizens of New Jersey. In 1876 the charter was amended so as to permit the election of six additional trustees, and in 1877 this limit was extended to twelve additional trustees. In the original charter the seminary was permitted to hold property yielding no more than the annual income of \$15,000. In 1866 this was extended to \$50,000; and in 1889 the trustees were empowered to determine the amount of property which the institution might hold, filing such a resolution with the secretary of State. With the incorporation of the board of trustees the seminary was constituted as at present.

In 1835 the Rev. John Breckinridge was elected to the professorship of pastoral theology. He was at the same time expected to act as an agent of the seminary in the collection of funds for its further endowment. By the same assembly (1835) Joseph Addison Alexander was elected associate professor of oriental and biblical literature, after having been employed for two years as instructor in that branch.

Dr. Breekinridge was inaugurated May 5, 1836, but resigned after two years to become the agent of the board of foreign missions. Mr. Alexander refused for some time to accept the position to which he had been elected, although he continued to perform its duties. He finally accepted, and was inaugurated September 24, 1838. The disruption of the church in 1837 necessitated a lawsuit to determine to which branch the seminary should belong. The courts decided in favor of what was known as the "old school" assembly. One effect of the division was the falling off in the number of students, but in a few years these were about as numerous as before the rupture.

In 1840 Dr. Charles Hodge was made professor of exegetical and didactic theology, and Dr. J. Addison Alexander professor of oriental and biblical literature. In 1842 the examinations, which had been held semiannually up to this time, were made annual. And here it may be stated that originally there were a summer and a winter session of the seminary, the former lasting from July to September and the latter from December to May, with two vacations of six weeks each. It was apparently in 1840 that the change was made to the single session, interrupted by a Christmas recess and the long vacation, as at present.

The directors received a communication from Dr. Miller on May 17, 1847, stating that failing health rendered it necessary for him to resign. The assembly of 1849 accepted his resignation and appointed him emeritus professor. His chair of ecclesiastical history and church government was filled by the election of the Rev. James Waddell Alexander, of New York City, who was inaugurated November 20, 1849. Dr. Miller remained in Princeton until his death, which occurred January 7, 1850. Dr. J. W. Alexander occupied his chair during only a part of two years, resigning in 1851 to return to a New York pastorate. This new vacancy was supplied by the election of Prof. J. A. Alexander to the chair of biblical and ecclesiastical history and of Dr. William Henry Green to that of oriental and biblical literature. Dr. Green had been instructor in Hebrew from 1846 to 1849. He was inaugurated September 30, 1851. The seminary was soon called to suffer the loss of its senior professor, Dr. Archibald Alexander, who, after having been identified with the institution from its inception and during the thirty-nine years of its existence, died October 22, 1851. In consequence of this the next assembly transferred the department of polemic theology to that of exegetical and didactic theology, filled by Dr. Hodge, and elected the Rev. Dr. E. P. Humphrey professor of pastoral theology, church government, and delivery of sermons. Dr. Humphrey declining, the position was offered in the following year to the Rev. Dr. Henry A. Boardman, of Philadelphia. He also declined, and the duties of the department were performed by the other professors, with the assistance of special lecturers and instructors. This continued until 1854, when the Rev. Alexander Taggart McGill was elected to the vacant chair and signified his acceptance. He was inaugurated September 12, 1854. In 1859 Dr. McGill was assigned to the department of church history and

practical theology, Dr. Green to that of oriental and Old Testament literature, and Dr. J. Addison Alexander to that of Hellenistic and New Testament literature. Dr. Alexander died January 28, 1860, his death causing a further shifting of the departments in the seminary. Dr. McGill was given the chair of ecclesiastical history and church government, and the Rev. Caspar Wistar Hodge was elected to the chair of New Testament literature and biblical Greek, and the Rev. Dr. B. M. Palmer, of New Orleans, to the chair of pastoral theology and sacred rhetoric. Dr. Palmer declining, the assembly of 1861 finally transferred Dr. McGill to the chair of ecclesiastical, homiletic, and pastoral theology, and elected the Rev. Dr. James Clement Moffat to the Helena professorship of church history, which had been endowed that year by John C. Green, esq., of New York. In 1862 the semi-centennial anniversary of the seminary was observed with appropriate ceremonies.

In 1870 the first general assembly after the reunion of the two branches of the Presbyterian Church met in Philadelphia. At this time certain alterations were made in the relation of the various seminaries to the general assembly, with a view of reducing these relations to a common pattern. The powers of the board of directors of Princeton Seminary were enlarged, in that they were authorized to "elect, suspend, and displace the professors, subject in all cases to the veto of the assembly," and also, under the same condition, to "fix the salaries of the professors and fill their own vacancies." The directors began the exercise of their new powers in the the same year by founding the chair of Christian ethics and apologetics. It originated in the desire of Stephen Colwell, esq., of Philadelphia, to establish a lectureship on Christian charity in its social relations, with the hope that in time this would become a professorship. Mr. Colwell, however, died before his plans could be matured, but his family carried out his wishes; and thus, with other subscriptions, the chair was endowed and named the Archibald Alexander professorship of Christian ethics and apologetics. The directors elected the Rev. Charles Augustus Aiken, then president of Union College, to the new chair. He was inaugurated September 27, 1871. In the fall of 1877 an important step in the progress of the seminary was taken in the provision made for the support of a special librarian, and the Rev. William Henry Roberts was elected librarian. More details concerning the library will be given later on. In 1878 an addition was made to the teaching force of the faculty by the foundation of an instructorship in elocution, and Mr. Henry Wilson Smith was called to be instructor in the new department.

In the spring of 1877, in compliance with the request of Dr. Charles Hodge for some assistance, and in execution of a purpose that had been entertained for some years, the directors elected the Rev. Archibald Alexander Hodge, D. D., of the Western Theological Seminary, to be associated with his father. He accepted, and was inaugurated November 8, 1877. But this association lasted only one year, for Dr.

Charles Hodge died June 19, 1878. He had been connected with the seminary continuously since his entering it as a student in 1816, with the exception of one year. In 1872 the fiftieth anniversary of his connection with the seminary as a professor had been celebrated with great enthusiasm on the part of an assembled multitude of alumni and friends. His death left Dr. A. A. Hodge as the sole professor of the chair that since 1879 has been known as the Charles Hodge professorship of didactic and polemic theology.

In 1880 the Stuart professorship of the relations of philosophy and science to the Christian religion was established, and the Rev. Francis Landey Patton, D. D., of McCormick Seminary was called to be its first incumbent. His election by the directors was approved by the general assembly and he was inaugurated October 27, 1881. In 1882 the Rev. James Frederic McCurdy, who had been L. P. Stone tutor of Hebrew and assistant librarian from 1873 to 1877, and J. C. Green, instructor in Hebrew and other oriental languages since that date, resigned after nine years of faithful service. In 1883 Dr. McGill resigned his chair of ecclesiastical, homiletic, and pastoral theology on account of the infirmities of age and was made emeritus professor with a competent support for the remainder of his life, given for this special purpose by generous friends of the seminary. The Rev. Dr. William Miller Paxton, of New York City, was elected his successor the same year, and his election having been approved by the assembly, he was inaugurated May 13, 1884. The instructorship in Hebrew left vacant by the retirement of Mr. McCurdy was filled by the appointment of the Rev. John D. Davis, who gave instruction in this department during the year 1883-84; he then spent two years of study in Germany, taking up again his work as the J. C. Green instructor in Hebrew in the fall of 1886. In 1888 he was elected professor of Hebrew and cognate languages, and in 1892 the title of his chair was changed to that of Semitic philology and Old Testament history. His inauguration as professor took place May 7, 1889.

At this time the health of Dr. Moffat began to fail seriously, so that it was found necessary to find an assistant for him, and the Rev. Andrew Campbell Armstrong was elected associate professor of church history, September 30, 1886, and began at once his work of instruction. Early in the following year he withdrew his acceptance. In the fall of 1886 the Rev. Dr. Roberts resigned his position as librarian, which he had held for nine years, and was succeeded by the Rev. Joseph Heatly Dulles, the present librarian. The seminary suffered a serious loss at this time in the death of Prof. A. A. Hodge, which occurred November 11, 1886. The vacancy thus created was filled by the election of the Rev. Dr. Benjamin Breckinridge Warfield, professor in the Western Theological Seminary, on January 18, 1887. His election was approved by the following assembly and he entered upon the duties of the Charles Hodge professorship of didactic and polemic theology at the opening of the following session. He was inaugurated May 8, 1888. This was an

era of faculty changes. Dr. Moffat felt obliged to resign his chair May 7, 1888, after twenty-seven years of service. His resignation was accepted and he was made emeritus professor of church history. He continued to conduct courses in church history for a year longer and died June 7, 1890. In 1889 the Rev. Paul Van Dyke was appointed instructor in church history and continued to give instruction in that department until 1892, when he accepted a call to the pastorate of the Edwards Congregational Church of Northampton, Mass. A still further change is to be noted, due to the election of Dr. Patton to the presidency of Princeton College and his acceptance of this position in 1888. He resigned the chair of the relation of philosophy and science to the Christian religion on May 8, 1888, but he consented to remain on the roll of the faculty as lecturer on theism, upon which subject he has given a course to the junior class from the above date.

The session of 1891-92 was made memorable by the death of two of the seminary professors. The Rev. Dr. Caspar Wistar Hodge died September 27, 1891, after a lingering illness, having been a teacher in the seminary for thirty-one years; and on the 14th of the January following Dr. Aiken died after a brief illness, having served the seminary for twenty-one years. The duties of the department of New Testament literature and exegesis were performed for a year by the Rev. Dr. Talbot W. Chambers, of New York City. During the year 1892 the three vacant chairs of the seminary were filled. The Rev. Dr. John De Witt, a professor in McCormick Seminary, was elected to the Helena professorship of church history May 3, 1892, and at the same time the Rev. Dr. George Tybout Purves, of Pittsburg, was chosen to succeed Dr. Hodge in the New Testament department. Dr. Purves had been elected to the chair of church history in 1888, but had not felt able to accept the position. Dr. Purves was inaugurated September 16, 1892, and Dr. De Witt on May 9, 1893. Dr. Aiken's chair was filled by the election on October 20, 1892, of the Rev. Dr. William Brenton Greene, jr., of Philadelphia, who began his duties before the close of that session, and was inaugurated September 22, 1893. In May, 1891, a new chair had been established, that of biblical theology, and overtures had been made to the Rev. Geerhardus Vos, of Grand Rapids, Mich., to fill it, but these failed at the time. They were renewed later with success, and Dr. Vos was elected professor of biblical theology in 1893, and took up his work in September of that year. He was inaugurated May 8, 1894. At length after many vicissitudes all the chairs of the seminary were filled. In the fall of 1892, in order that Dr. William Henry Green might have relief from some of his arduous duties the Rev. Chalmers Martin was appointed instructor in the Old Testament department, and has at present the title of the Elliott F. Shepard instructor in this department. The faculty of the institution as at present constituted follows:

Faculty.—William Henry Green, D. D., LL. D., Helena professor of oriental and Old Testament literature; William Miller Paxton, D. D., LL. D., professor of ecclesiastical, homiletical, and pastoral theology; Benjamin Breckinridge Warfield,

D. D., LL. D., Charles Hodge professor of didactic and polemic theology; Rev. John D. Davis, Ph. D., professor of Semitic philology and Old Testament history; George Tybont Purves, D. D., LL. D., professor of New Testament literature and exegesis; John De Witt, D. D., LL. D., Archibald Alexander professor of church history; William Brenton Greene, jr., D. D., Stuart professor of the relations of philosophy and science to the Christian religion; Geerhardus Vos, Ph. D., D. D., professor of biblical theology; Francis Landey Patton, D. D., LL. D., lecturer on theism; Henry Wilson Smith, A. M., J. C. Green instructor in elocution; Rev. Chalmers Martin, A. M., Elliott F. Shepard instructor in the Old Testament department; Rev. Joseph Heatly Dulles, A. M., librarian.

An event of great interest to all the friends of the seminary was the celebration, in May, 1896, of the fiftieth anniversary of the appointment of Prof. William Henry Green as an instructor in the seminary. This event was largely attended by the alumni of the institution, by distinguished educators, by representatives of numerous theological faculties, and by the personal friends of Dr. Green, and was marked by a high degree of enthusiasm. It is not a little remarkable that in its comparatively brief history the seminary should have been called upon thus to honor two of its professors.

The faculty.—The faculty of Princeton Seminary has included many illustrious names, the names of men who have become famous, not merely within the bounds of the Presbyterian Church in this country, but throughout the domain of evangelical Christendom. They have fostered and enforced a type of theological thought that has acquired the name, well known in the theological world, of Princeton theology. As we have already seen, the seminary started out on its career with one professor, Dr. Alexander. The next year he was joined by Dr. Miller, and in 1822 these were joined by Dr. Charles Hodge. The seminary owes what it is and what it stands for to these three men. Its growth has been the development of what they planted and nurtured. With additional endowment new chairs have been established and old ones subdivided, until now (1897) eight professors, one lecturer, and two instructors constitute the regular teaching force of the seminary. Table A, subjoined, will show the succession of professors and instructors. There are, besides two permanently endowed lectureships: (1) The L. P. Stone lectureship, founded in 1879 by Mr. Levi P. Stone. Upon this foundation a course of at least five lectures is given each year by some distinguished specialist. The most of these courses have been published. (2) The student's lectureship on missions. This was established in 1893, mainly as the result of an awakened interest on the part of the students in the cause of foreign missions. Upon this foundation a course of five or six lectures is given each year upon the general subject of foreign missions or upon any particular branch of this subject.

The curriculum.—This was necessarily limited at first. In 1822, with its three professors, the seminary was well established and was able to offer the essentials of a theological education. The curriculum was by this time thoroughly arranged, and comprised the following studies: In the first year instruction was given in the original languages of scripture, sacred chronology and geography, biblical and profane his-

tory, Jewish antiquities and exegetical theology; in the second year, in Biblical criticism, didactic theology, ecclesiastical history and Hebrew (continued); and in the third year, in didactic theology (continued), polemic theology, ecclesiastical history (continued), church government, composition and delivery of sermons and the pastoral care. Since that time there has been a process of subdivision, expansion, and addition, by which the curriculum has developed to its present large proportions. A study of Table A will show this development. The salient features of it are the division of the study of the Old and New Testaments by the erection of the professorship of New Testament history and Biblical Greek in 1860, the establishment of the chair of apologetics in 1871, that of the relations of philosophy and science to the Christian religion in 1880, of the chair of Semitic philology and Old Testament history in 1892, and the chair of biblical theology in 1893, together with the establishment of the instructorship in elocution in 1878. The present distribution of the course of study in the various years follows:

First year.—Old Testament literature: General introduction, special introduction to the Pentateuch, Hebrew, sacred geography and antiquities, Old Testament history. New Testament literature: General introduction, special introduction to the Gospels, exegesis of selected Epistles of Paul. Didactic theology: Theology proper. Relations of philosophy and science to the Christian religion: Theism, theological encyclopedia, general introduction to apologetics. Homiletics, elocution.

Second year.—Old Testament: Unity of the book of Genesis, special introduction to the historical and poetical books, exegesis, biblical theology. New Testament: Life of Christ and exegesis of the Gospels. Didactic theology: Anthropology. Relations of philosophy and science to the Christian religion: Evidences of Christianity. Church history. Government and discipline of the church. Homiletics: Criticisms of sermons, elocution. Missions.

Third year.—Old Testament: Special introduction to the prophets, exegesis. New Testament: Acts of the Apostles, special introduction to the Epistles, biblical theology. Didactic theology: Soteriology and eschatology. Church history. Relations of philosophy and science to the Christian religion: Christian ethics and Christian sociology. Church government and discipline; pastoral care; ordinances of worship; homiletical criticism and analysis of texts; elocution. Missions.

Fourth year.—The regular course is completed in three years, but students may with great advantage continue to prosecute their studies in the seminary for a longer period. It is not thought best to prescribe a fixed course of study for graduates. Each is at liberty to devote himself to those branches of theological learning for which he has the greatest aptitude, or which he judges to be most necessary or profitable to himself. Accordingly graduate students may at their discretion attend the lectures and recitations of the regular classes for the review of their previous studies, or they may make a selection from the extracurriculum courses which are provided in each department, or they may individually conduct original investigations under the direction and with the advice of the professors and with the aid of the library.

The hours assigned the various subjects are as follows:

The junior class has each week five exercises in Hebrew, one in introduction to the Old Testament and archaeology, one in Old Testament history, one in introduction to the New Testament, one in exegesis of Paul's Epistles, two in didactic theology, two in theism, one in apologetics, one in homiletics, and one in elocution.

The middle class has one exercise a week in introduction to the Old Testament,

two in exegesis of the Psalms, two in biblical theology of the Old Testament, two in the life of Christ and exegesis of the Gospels, three in church history, two in didactic theology, one in evidences of Christianity, two in homiletics and church government, one in elocution, and on alternate years one in missions.

The senior class has one exercise a week in introduction to the Old Testament and one in exegesis of the prophets, two in apostolic history and exegesis of the Epistles, two in biblical theology of the New Testament, three in church history, two in didactic theology, two in Christian ethics and Christian sociology, two in homiletics and pastoral theology, one in elocution, and on alternate years one in missions.

A number of extracurriculum courses are given by the professors of the seminary and by some of the professors of the university. It will be in place to mention here the fellowships and prizes open to the students. There are two fellowships—one in Old Testament study and one in New Testament study. The holder of either is expected to spend at least one year in the further study of his subject, under the direction of the faculty, either in Princeton or in some approved foreign university. The Hebrew fellowship was founded by the Hon. George S. Green and yields \$600 a year. At present the New Testament fellowship is a combination of the alumni fellowship and the Archibald Robertson scholarship and yields the same amount. The several Biblical prizes are as follows:

Those offered by the family of the late Mr. Robert Carter: \$50 worth of books will be presented to that member of the senior class who shall prepare the best thesis on an assigned subject in Old Testament literature or exegesis. The second and third in merit will each be presented with \$10 worth of books.

The Rev. Horace C. Stanton, Ph. D., D. D., an alumnus of the seminary, has founded the Benjamin Stanton prize in memory of his father, which is open to competition to members of the middle class: \$50 will be awarded for the best thesis on an assigned subject in Old Testament literature or exegesis.

Messrs. Charles Scribner's Sons offer \$50 worth of their publications to that member of the senior class who shall prepare the best thesis on an assigned subject in New Testament literature or exegesis. The second and third in merit will each be presented with \$10 worth of their publications.

Mr. Alexander Maitland, of New York, has founded the Robert L. Maitland prize in memory of his father, which is open to competition to members of the middle class: \$100 will be given for the best exegesis of a passage in the New Testament, and \$50 for the second in merit.

In the present year (1897) the legislature of the State of New Jersey passed a general law authorizing any theological seminary in the State to confer the degree of bachelor of divinity. This was done at the instance of Princeton Seminary. In this seminary the degree will be conferred on a bachelor of arts of any college approved by the faculty who shall also have completed a three years' course of theological study in any similarly approved institution, or in this seminary, and a one year's course of extra-curriculum study in theology at this semi-

nary. This course of special study shall be arranged and the examinations shall be conducted by the faculty with the concurrence of the directors.

The library.—One of the articles of the original plan of the seminary submitted to the assembly of 1811 was headed “of the library.” This article was not acted upon by this assembly, being deferred for later consideration. The library was not a creation of the assembly, but was the product of the energy and interest of the individual professors and directors. The directors at their meetings in July and October, 1812, took steps for the establishment of a library and made a small appropriation for the purchase of books. As a result 12 books were purchased in the fall of that year. This was the beginning of the present extensive collection, numbering more than 58,000 bound volumes and 24,000 pamphlets. During recent years its growth has been at the rate of about a thousand volumes a year. While possessed of a few rare and valuable works, it is in the main a practical working library, and as such will bear comparison with the best of the theological libraries of this country. Up to 1877 its affairs were managed by one of the professors, Drs. Archibald Alexander, William Henry Green, and Charles A. Aiken serving as librarians until that year, when the Rev. Dr. W. H. Roberts was elected to that office. The present librarian, the Rev. J. H. Dulles, succeeded Dr. Roberts in 1886. The library was kept for the first seven years in the residence of Dr. Alexander. In the fall of 1819 it was moved to a room prepared for it in the seminary building now known as Alexander Hall. In 1843 it was transferred to a building erected for it by the generosity of James Lenox, esq., now known as the old library. This having become insufficient to accommodate the growing collection, Mr. Lenox erected a new building, to which the main body of the books was transferred in 1879. The two buildings offer shelf room for some 130,000 volumes. The entire working library is in the new building. There is an annual income for the purchase of books of \$1,450 and of \$500 for bookbinding.

The students.—As has been seen the seminary started with 3 students in the summer of 1812, the number increasing to 14 before the first year closed. The growth has been steady and constant, with the exception of a few fluctuations due to special causes. In the year 1858–59 92 students matriculated. In the year previous only 49 had entered. The widespread revival of religion that swept over the country in 1857 probably accounts for the above large number. It remained the high watermark until the year 1892–93, when 105 entered. The highest number in the history of the seminary entered in the year 1894–95, namely, 115, although but 1 less marks the current year, 1896–97. The year 1894–95 also shows the largest number of students gathered in the seminary at one time, 263. The whole number of students who have matriculated since its establishment is 4,711. The wide geographical distribution of those who come to the seminary may be seen from the statement that the 253 in the institution this current year

come from 29 States and Territories of our own country and 10 foreign lands. While many colleges have sent their sons to Princeton Seminary more than one-fifth of its students have come from its sister institution in Princeton, showing that the intention of the founders of the latter to train youth for the ministry has not been frustrated. An exhibit of the growth of the seminary in students is given in Table B.

Student societies.—It has been found impossible to trace all of these with historical accuracy. They are important as illustrating the intellectual and spiritual life of the students.

The Theological Society was established by Dr. Alexander and eight others August 29, 1812, five of whom were students. The object of the society was mutual improvement in theology and kindred subjects. At first two meetings a week were held. On Tuesday evening orations were delivered memoriter, and on Friday evening there were debates on theological, historical, ecclesiastical, or ethical subjects, and essays on various texts of scripture. It was well sustained for many years; indeed, at first it was regarded almost as a part of the curriculum. There are records of its meetings as late as 1859. In October of that year it united with the Society of Inquiry to form the Alexander Society. As first organized the new society had for its object "the promotion of the spirit of inquiry after truth, of skill in presenting and maintaining it, and the information of members upon matters of religious and general intelligence." It was mainly a debating club. It held, however, a monthly concert for prayer for missions, besides its weekly Friday evening literary meeting. Two years later the interesting feature was added of holding on alternate Fridays a moot ecclesiastical court for the trial of imaginary cases of church discipline. The society also sustained a reading room, where papers and magazines were kept for the use of its members. But its course was soon run. The library, which it had inherited from the older societies by whose union it was formed, was in 1863 given to the seminary, and after 1865 it became simply a reading-room association. In its earlier days an annual sermon was preached before it on the last Sunday evening of the seminary year. This sermon continued to be delivered for a long time, but its connection with the Alexander Society was forgotten. The Alexander Society seems to have expired in the fall of 1877.

Two other societies formed in the early days of the seminary, apparently to eke out the curriculum, were the Society for Improvement in the Composition and Delivery of Sermons and the Society for Improvement in Biblical Literature. At the meetings of the former the professors presided, and at those of the latter the assistant teacher of the original languages of Scripture was the standing president. The latter society was organized by Dr. Charles Hodge about the year 1822. Both these societies were short-lived.

There was another organization, which is said to have existed in the seminary from 1828 to 1845. It was called the "Brotherhood," and its proceedings were entirely secret. The condition of membership was "an express determination on the part of an applicant for admission

of his purpose to devote himself, should his life be spared, to labor in the foreign field." When a member left for his foreign station he was to transmit to the Brotherhood a written account of his early history and religious life, which documents were to be preserved. There are but scanty notices of this society. During the first thirty years of the history of the seminary there seems to have been a special interest in the subject of foreign missions. This interest led to the formation as early as 1814 of the Society of Inquiry respecting Missions and the State of Religion. For many years this society was an active force in the seminary. Meetings were held once a month, and were at first principally for the communication of missionary intelligence. Later the proceedings included debates and reports by committees on missionary subjects. In 1831 there was a reorganization of the society which widened its scope to include matters pertaining to foreign missions, domestic missions, Sabbath schools, and Bible societies. Essays on a broad range of subjects were presented. The society appears to have gradually lost its hold on the students, and it was united in 1859, as we have seen, with the Theological Society to form the Alexander Society.

The last of the societies that belong to the first half of the life of the seminary is the Religious Contribution Society. It is a remnant of earlier organizations. In 1839 the tract and Bible societies of the seminary, which had separated from those of the college in 1832 and 1833, respectively, united with another whose object was the distribution of the tracts of the Presbyterian Board of Publication, and undertook in addition the collection of donations to foreign missions. This association was called the Association for Benevolent Purposes. In 1843 the name was changed to that of the Mission, Bible, and Tract Society; in 1847 the word "education" was added to the title, and in 1859 it received the name of the Religious Contribution Society. Its affairs were conducted by a board of managers, who had control of the collection and distribution of its benevolent funds, which were divided among the boards of the church and the American Bible Society. In the spring of 1878 it became the Theological Society, reviving the name of the society described above. The new society was disbanded April 2, 1884, and re-formed April 11 of the same year with a new constitution and a changed purpose, becoming literary and forensic in its scope. It had a brief existence in this form, being disbanded apparently at the close of 1885. About that time there seems to have been a revival of the Religious Contribution Society, which still exists and carries out its original intention of collecting and forwarding to the boards of the church the contributions of the students and professors. For a short time it was simply a committee of the revived Theological Society. But the committee survived the society. There are now in the seminary, besides the Religious Contribution Society, the Missionary Society, whose affairs are controlled by a committee of seven, together with a member of the faculty, and which has charge of the missionary meetings of the students; the Sociological Institute, established in 1894, whose object is "to acquaint students of the seminary with the existing

conditions of society, so far as it affects the work of the church, and to afford opportunity for the discussion of the religious aspects of current social problems;" the Religious Work Committee, and the Missionary Prayer Circle. It should be added that the seminary has always taken an active part in the proceedings of the Inter-Seminary Missionary Alliance.

The campus.—On the 11th of May, 1812, Mr. Richard Stockton, of Princeton, wrote to Dr. Ashbel Green, offering to convey to the seminary a plot of land about 2 acres in size, on condition that the seminary be located at Princeton. He stated that the land was worth \$500. This offer seems to have been increased to 4 acres soon after, for the directors report to the general assembly of 1813 such an enlarged offer. But there seems to have been no formal transfer of any land by Mr. Stockton to the seminary until 1815, when he conveyed to the institution a tract of 7 acres for the sum of \$800. This constituted the original campus, on which the first seminary building was erected. This, now known as Alexander Hall, was begun in 1815. In 1817, being about half completed, it was first occupied, and several years later it was finished. Besides the rooms for the students, it contained the original refectory, the library, the recitation rooms, and accommodations for the steward and his family. Subsequent additions were made to the extent of the campus in 1820, 1843, 1859, and 1877, until it now contains about 18 acres. It is occupied by the following buildings: (1) Alexander Hall, already mentioned; (2) the Miller Chapel, built in 1834; (3) the "Old Library," 1843; (4) the refectory, 1847; a gymnasium was erected in 1859 but was torn down in 1892 to make way for Hodge Hall; (5) Brown Hall, the second dormitory, presented by Mrs. Isabella Brown, of Baltimore, 1865; (6) Stuart Hall, containing the recitation rooms and the modern oratory, the gift of Messrs. R. L. and A. Stuart, of New York City, 1876; (7) the "New Library," like the old one, the gift of Mr. James Lenox, of New York, 1879; (8) Hodge Hall, erected out of the legacy left the seminary by Mrs. R. L. Stuart, of New York, 1893, and eight houses for the use of the professors.

Endowment.—The struggle for existence in the early days of the seminary was severe. When it was 10 years old the entire permanent endowment was \$18,000. As it proved its right to exist and demonstrated its usefulness, friends came to its rescue, of whom particular mention may be made of Mr. James Lenox, Mr. John C. Green and the executors of his estate, Mrs. Isabella Brown, and the Messrs. R. L. and A. Stuart, and the widow of the former. The present endowment, as reported to the general assembly of 1896, is:

Real estate	\$506, 150
General endowment.....	413, 044
Scholarship fund.....	269, 229
Lectureship fund	15, 000
Special funds	612, 005
Library fund	60, 000

From this there is a total income of \$81,467. There are ninety-nine scholarships founded for the assistance of needy students.

TABLE A.—*The faculty.*

Name and curriculum.	Elected.	Resigned or died.
PROFESSORS.		
Archibald Alexander, D. D., LL. D. Didactic and polemic theology. 1840. Pastoral and polemic theology. 1851. Pastoral and polemic theology and church government.	1812	1851
Samuel Miller, D. D., LL. D. Ecclesiastical history and church government.	1813	1850
Charles Hodge, D. D., LL. D. Emeritus professor. Oriental and Biblical literature. 1840. Exegetical and didactic theology. 1854. Exegetical, didactic, and polemic theology. 1874. Charles Hodge professor of exegetical, didactic, and polemic theology.	1822	1878
John Breckinridge, D. D. Pastoral theology and missionary instruction.	1835	1838
Joseph Addison Alexander, D. D. Associate professor of Oriental and Biblical literature (accepted 1838). 1840. Oriental and Biblical literature. 1851. Biblical and ecclesiastical history. 1859. Hellenistic and New Testament literature.	1835	1860
James Waddell Alexander, D. D. Ecclesiastical history and church government, and in addition— 1850. Composition and delivery of sermons.	1849	1851
William Henry Green, D. D., LL. D. Biblical and Oriental literature. 1859. Oriental and Old Testament literature.	1851	.....
Alexander Taggart McGill, D. D., LL. D. Pastoral theology, church government, and the composition and delivery of sermons. 1859. Church history and practical theology. 1860. Ecclesiastical history and church government. 1861. Ecclesiastical, homiletic, and pastoral theology. 1883. Emeritus professor of ecclesiastical, homiletic, and pastoral theology.	1854	1889
Caspar Wistar Hodge, D. D., LL. D. New Testament history and Biblical Greek. 1879. New Testament literature and exegesis.	1860	1891
James Clement Moffat, D. D. Helena professor of church history. 1888. Emeritus professor of church history.	1861	1890
Charles Augustus Aiken, D. D., Ph. D. Archibald Alexander professor of Christian ethics and apologetics. 1882. Professor of Oriental and Old Testament literature and Christian ethics. 1888. Stuart professor of the relations of philosophy and science to the Christian religion.	1871	1892
Archibald Alexander Hodge, D. D., LL. D. Associate professor of exegetical, didactic, and polemic theology. 1879. Charles Hodge professor of didactic and polemic theology.	1877	1886
Francis Landey Patton, D. D., LL. D. Stuart professor of the relations of philosophy and science to the Christian religion. 1888. Lecturer on theism.	1880	1888
William Miller Paxton, D. D., LL. D. Professor of ecclesiastical, homiletical, and pastoral theology.	1883	.....
Rev. Andrew Campbell Armstrong, Jr., A. M. Associate professor-elect of church history.	1886	1887
Benjamin Breckinridge Warfield, D. D., LL. D. Charles Hodge professor of didactic and polemic theology.	1887	.....
Rev. John D. Davis, Ph. D. Professor of Hebrew and cognate languages. 1892. Professor of semitic philology and Old Testament history.	1888	.....
George Tybout Purves, D. D. Professor of New Testament literature and exegesis.	1892	.....
John De Witt, D. D., LL. D. Archibald Alexander professor of church history.	1892	.....
William Brenton Greene, Jr., D. D. Stuart professor of the relations of philosophy and science to the Christian religion.	1892	.....
Geerhardus Vos, Ph. D., D. D. Professor of Biblical theology.	1893	.....
INSTRUCTORS.		
Charles Hodge Original languages of Scripture.	1820	1822
John Williamson Nevins Hebrew.	1826	1828
Joseph Addison Alexander Oriental and Biblical literature.	1833	1838
Austin Osgood Hubbard Hebrew.	1833	1844

TABLE A.—*The faculty*—Continued.

Name and curriculum.	Elected.	Resigned or died.
INSTRUCTORS—continued.		
Melancthon W. Jacobus..... Hebrew.	1838	1839
William Henry Green..... Hebrew.	1846	1849
Abraham Gosman..... Hebrew.	1850	1851
John M. Linn..... Hebrew.	1867	1868
James Frederick McCurdy, Ph. D..... L. P. Stone tutor of Hebrew and assistant librarian. 1877. J. C. Green instructor in Hebrew and other Oriental languages.	1873	1882
Henry W. Smith, A. M..... J. C. Green instructor in elocution.	1878	.....
Rev. John D. Davis, Ph. D..... J. C. Green instructor in Hebrew (1884-1886).	1883	1888
Rev. Paul van Dyke, A. M..... Instructor in church history.	1889	1892
Rev. Chalmers Martin, A. M..... Instructor in the Old Testament department.	1892	.....

TABLE B.—*Class, number matriculated, etc.*

Class of—	Matriculated.	Dead.	Class of—	Matriculated.	Dead.
1812-13.....	14	14	1855-56.....	43	22
1813-14.....	18	18	1856-57.....	48	18
1814-15.....	15	15	1857-58.....	49	18
1815-16.....	23	23	1858-59.....	92	29
1816-17.....	27	27	1859-60.....	63	20
1817-18.....	22	22	1860-61.....	46	13
1818-19.....	34	34	1861-62.....	73	16
1819-20.....	58	28	1862-63.....	77	20
1820-21.....	27	27	1863-64.....	67	14
1821-22.....	39	39	1864-65.....	63	12
1822-23.....	58	58	1865-66.....	53	9
1823-24.....	62	62	1866-67.....	53	10
1824-25.....	46	46	1867-68.....	42	11
1825-26.....	45	44	1868-69.....	49	10
1826-27.....	42	42	1869-70.....	43	10
1827-28.....	49	49	1870-71.....	61	6
1828-29.....	62	61	1871-72.....	39	6
1829-30.....	41	37	1872-73.....	54	6
1830-31.....	61	61	1873-74.....	40	6
1831-32.....	76	70	1874-75.....	52	3
1832-33.....	64	57	1875-76.....	48	4
1833-34.....	48	43	1876-77.....	42	5
1834-35.....	63	64	1877-78.....	52	5
1835-36.....	58	53	1878-79.....	47	5
1836-37.....	60	50	1879-80.....	48	3
1837-38.....	45	38	1880-81.....	51	9
1838-39.....	36	34	1881-82.....	62	1
1839-40.....	58	50	1882-83.....	55	5
1840-41.....	39	31	1883-84.....	67	1
1841-42.....	49	37	1884-85.....	64	4
1842-43.....	44	33	1885-86.....	68	2
1843-44.....	45	33	1886-87.....	75	2
1844-45.....	60	44	1887-88.....	75	6
1845-46.....	64	43	1888-89.....	70	6
1846-47.....	71	44	1889-90.....	73	4
1847-48.....	60	38	1890-91.....	78	4
1848-49.....	59	31	1891-92.....	91	2
1849-50.....	55	37	1892-93.....	105	2
1850-51.....	65	42	1893-94.....	102	1
1851-52.....	42	25	1894-95.....	115	0
1852-53.....	47	19	1895-96.....	102	0
1853-54.....	43	16	1896-97.....	114	0
1854-55.....	49	19			

Whole number of students.....	4,711
Dead.....	1,989
Living.....	2,722

Chapter XIV.

DREW THEOLOGICAL SEMINARY.

The Drew Theological Seminary, located at Madison, N. J., took its rise from the movement initiated to celebrate the centennial anniversary of the introduction of the Methodist Church into America in 1766. In many parts of the United States efforts were made to found or endow churches and institutions of learning in memory of this great historical event. The establishment of this seminary was also a step in conformity with the efforts put forth by many of the most able and progressive leaders of the denomination to provide better means for the training of the clergy. Strange as it now seems, there were, even as late as the founding of the Drew Seminary, many able and influential Methodist ministers who advocated "God-made" in distinction from "man-made"¹ ministers. It needed some courage and much determination to plan and inaugurate a seminary for the education of young ministers. But all obstacles were at last removed except that of finding the means to build and endow it.

At this critical point of time Mr. Daniel Drew, a wealthy broker of New York, stepped forward and announced his willingness to furnish the needed funds. He proposed to contribute \$500,000, of which one-half should be used to provide buildings and grounds and the remaining half to serve as an endowment. It was the wish of Mr. Drew, as well as of the most active friends of the enterprise among the ministry, to establish this seminary in some place not far from New York City. Fortunately there occurred at this time an opportunity to purchase the extensive mansion and grounds which had been the country residence of Mr. William Gibbons. Mr. Gibbons having died, his son was willing to sell the estate. The house, now known as Mead Hall, was very large and was well fitted to the purposes of a seminary. Other necessary buildings were erected and the school was opened in November, 1867. Rev. J. McClintock, D. D., was appointed president, and the organization of the institution, together with the plans of study and the departments of instruction, were chiefly the work of his hands. He died, however, early in 1870, and was succeeded in the presidency by Rev. R. S. Foster, D. D., who after two years was elected a bishop of

¹Address of Dr. Crooks at the twenty-fifth anniversary of the Drew Theological Seminary.

the Methodist Church. Then Rev. J. F. Hurst, D. D., was made president, but in 1880 he, too, was elected bishop, and Dr. H. A. Buttz succeeded him as president.

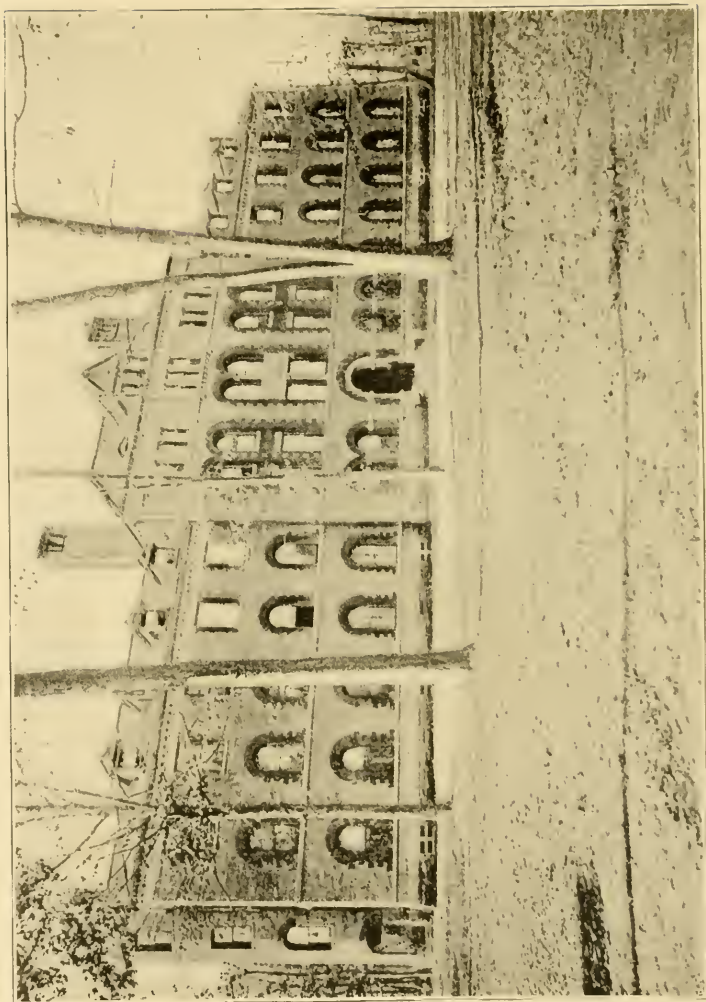
The seminary has had during its history a notable succession of able men in its professorships. Aside from the presidents named above, an unusual number of able men have been connected with the faculty. Among these are Dr. Nadal, Dr. James Strong, Dr. Kidder, Dr. S. F. Upham, and Dr. G. H. Crooks. The departments of instruction are: Systematic theology, practical theology, historical theology, Hebrew and Old Testament exegesis, New Testament exegesis, Biblical literature and the exegesis of the English Bible. These correspond nearly to the arrangement of studies in other Protestant theological seminaries.

The scholastic equipments have gradually been increased until now they are notably good. The library contains among its collections the Creamer collection of hymnology, a rare collection of manuscripts of the New Testament, a superb collection of Methodistica, numbering more than 7,000 volumes and 3,000 pamphlets. Most promising progress has been made in works on archæology and bibliography.

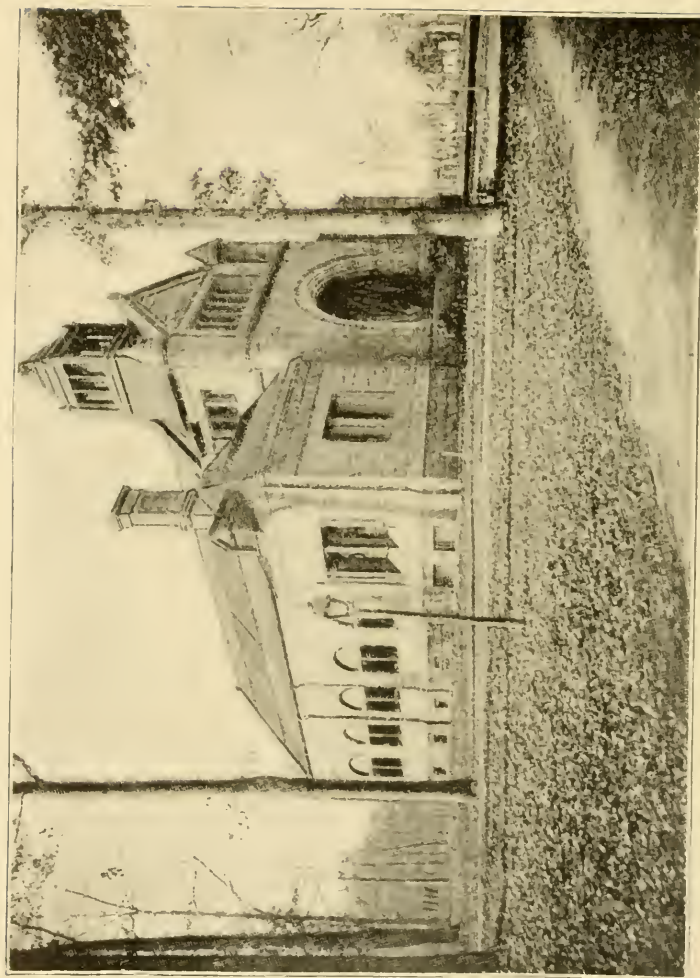
The buildings and grounds of the seminary are extensive and picturesquely beautiful. The park consists of 95 acres of ground, which was formerly the Gibbons estate. The original mansion, now named Mead Hall, contains the chapel, lecture rooms, and offices of the professors. Asbury Hall contains 72 rooms for students. Embury Hall contains the dining room, matron's apartments, and the residence for the janitor; Cornell library building contains the seminary library and reading rooms; the Hoyt-Browne Hall contains single rooms for 100 students, and also a parlor, reception room, etc. Besides these public buildings there are also upon the grounds private residences for the several professors.

In 1876 Mr. Drew failed in business and involved in his downfall to some extent the seminary which he had founded. The endowment of \$250,000 which he had set apart for its support had not been paid over to the trustees, but was retained by him in his business and the interest annually contributed. Hence, upon his failure the entire income was sacrificed.

The seminary was reduced to a most distressing condition. Many of its friends were very much discouraged. But the president, who at this time was Dr. Hurst, undertook with splendid courage to make good the loss. He canvassed the church thoroughly and faithfully, and not only secured the amount lost, but obtained, it is said, not less than \$300,000. Since that time the seminary has made constant progress, and is now in a most satisfactory condition.



DREW THEOLOGICAL SEMINARY, HOYT-BOWNE HALL.



DREW THEOLOGICAL SEMINARY, CORNELL LIBRARY.

Date Due

FACULTY	[REDACTED]	
MAY 10 '55	JUN 15 1971	
[REDACTED]	JUN 15 1972	
[REDACTED]	JUN 15 1973	
[REDACTED]	JUN 16 1980	
[REDACTED]	OCT 21 1976	
[REDACTED]	JUN 3 4 2000	
[REDACTED]	JUN 30 2001	
MAY 2 1977		
SEP 8 '91		
[REDACTED]		
[REDACTED]		
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Abstract

Princeton, New Jersey.



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